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Call No. R 294.5 Acc. No. 82485
AUTHOR SKE--II
Sketch .
Title
Hindoos ,With A Condif Account
Of The Present State Of the Native Power
Of Hindostan .

गुरुकुल कांगड़ी विश्वविद्यालय
कृपया पुस्तक के ऊपर कोई निशान आदि
न लगायें।

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पुस्तकालय

गुरुकुल कांगड़ी विश्वविद्यालय, हरिद्वार

वर्ग संख्या R 294.5 SKE-II आगत संख्या 82.485

पुस्तक - वितरण की तिथि नीचे अंकित है। इस तिथि सहित ३०वें दिन तक यह पुस्तक पुस्तकालय में वापिस आ जानी चाहिए। अन्यथा १० पैसे के हिसाब से विलम्ब-दण्ड लगेगा।

Stock Verification-2024

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SKETCHES

CHIEFLY RELATING TO THE

HISTORY, RELIGION, LEARNING,
AND MANNERS,

OF THE

HINDOOS.

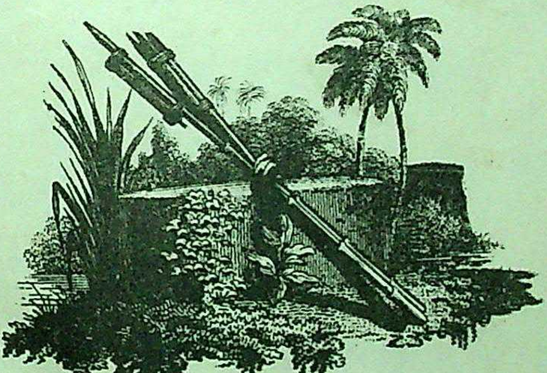
WITH
A conciſe Account of the PRESENT STATE of the
NATIVE POWERS of HINDOSTAN.

THE SECOND EDITION, ENLARGED.

IN TWO VOLUMES.

VOL. II.

पुस्तकालय
कांगड़ी विश्वविद्यालय



RESEARCHCO PUBLICATIONS
75/1A, East Azad Nagar
DELHI-110051

RESEARCHCO PUBLICATIONS
75/1A, East Azad·Nagar
DELHI-110051

R
294.5
SKE.2

1977

PRINTED IN INDIA

AT GIAN OFFSET PRINTERS, DELHI-110035
PUBLISHED BY P. L. SHARMA FOR RESEARCHCO
PUBLICATIONS, DELHI-110051

R294.5 SKE-2
R294.5, SKE-2
82485

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IT has been already obſerved, that the religion of Brimha inculcates marriage as a duty; and parents are ſtrictly enjoined to marry their children before the expiration of their eleventh year at lateſt. Polygamy is allowed, but not always practiſed, unleſs there be no proſpect of an heir by the firſt wife; and as it is an object of the firſt conſequence with the Hindoos to leave behind them a repreſentative, who may perform the uſual ceremonies for the repoſe of their ſouls, ſhould the marrying a ſecond wife, and their ſacrifices to Lingam*, prove ineffectual, they commonly adopt a ſon from among their relations †.

The Hindoos are ſo ſcrupulous with reſpect to the virginity of their brides, that they marry extremely young, although conſummation is deferred till the parties arrive at the age of puberty; nor will they marry a perſon with whom thoſe ſymptoms have already appeared to which the ſex is ſubject. Inſtances frequently occur, of a man far advanced in life being married to a child of eight or ten years of age; and a widow cannot marry again, even if the huſband ſhould die, before ſhe has attained an age proper to be admitted to his bed.

The Hindoo women are not entitled to any inheritance. If a man dies without

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[*] See SKETCH VIII.

[†] See SKETCH V.

male iſſue, his fortune deſcends to his adopted ſon; or if he has none, to his neareſt kinſman, who is obliged to maintain the women and children that belonged to, and were maintained by, the deceaſed. And if there ſhould even be no property, that duty falls upon thoſe who enjoy the right of inheritance.

All orphans are received into the family of the neareſt of kin to the deceaſed's father, who is obliged by the law to bring them up in the ſame manner as his own children, to marry the girls, and place the ſons in the profeſſions of their fathers.

When an Hindoo has no children of his own, and reſolves to adopt a child *, he aſſembles his relations and thoſe of the boy who is to be adopted. A large braſs plate is placed on the floor, upon which

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* See SKETCH V. vol. i. pge 136.

the child ſtands, alone, if ſufficiently old; if not, he is held by a Brahman. The huſband and wife then ſay, with a loud voice, "Having no ſon of our own, we "wiſh to adopt the child who is now be"fore you.—We chuſe him to be our ſon, "and henceforward he has, and is to en"joy, the ſame right to our fortune, as if "he were really begotten by, and born "of us; nor is he to expect any thing "from his natural parents. In confirma"tion of which we ſhall proceed to make our "vows, if you who are preſent have no"thing to object." A ſign of approbation being then made by thoſe who aſſiſt at the ceremony, the huſband and wife drink ſome water mixed with ſaffron, and pour what remains on the child's feet. An atteſtation of the tranſaction is then made out, and ſigned in the preſence of the company. Should the perſons who have adopted the boy have afterwards children of their own, the adopted ſon ſtill retains his right of inheritance as the eldeſt, and far from repenting of what they have done, they are taught to believe, that this favour of the gods is to be aſcribed to the ſtranger whom they had introduced into their houſe.

The huſbands in general do not receive any dower with their wives. But, on the contrary, when a girl is demanded of her father in marriage, and his conſent obtained, a preſent is made to him by the intended huſband, as a ſign that ſhe thenceforward belongs to him.

Many inſtances, however, occur of a rich man chuſing a poor relation to marry his daughter, when he is at the expence of the wedding, and receives him into his houſe, or gives him a portion of his fortune. In that caſe, the bridegroom quits, with certain formalities, the family of his parents, and enters into, and becomes one of that of his father-in-law.

The marriage ceremonies are both tedious and expenſive. Although the match be previouſly agreed on by the parents, the father of the boy goes with much formality, and demands the girl for his ſon. The anſwer is returned with equal ceremony, and many preliminary forms being obſerved, the day of marriage is fixed. It is celebrated at the houſe of the bride. Beſides the uſual rooms for receiving viſitors, a large area is covered, and formed into a *pandal*, or great temporary hall, which is lined with white linen, or chintz, and hung round and decorated with garlands of flowers. The bride and bridegroom are ſeated at one end of it, under a kind of canopy, with their faces to the eaſt. The bride is on the left hand of the bridegroom, and a certain number of

Brahmans ſtand on each ſide of them. The relations and gueſts ſit round the room on the floor *, which is ſpread with new mats, covered with carpets, and theſe generally likewiſe covered with white linen.

A ſpot for performing the ſacrifice is marked out in the centre of the room, with flowers diſtributed on the floor in various figures. If thoſe who are to be married be of the Viſhnou-Bukht, the Brahman who preſides at the ceremony invokes Viſhnou and Letchimy to be propitious to them; or, if they be followers of Sheevah, he calls upon Sheevah and Gowry. The altar is then lighted and whilſt the Brahman reads paſſages from the ſacred writings, he occaſionally throws into the fire

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* Chairs are unknown, but in the poſſeſſions of Europeans; and to have a ſeat elevated above the level of the floor, is a mark of diſtinction and ſuperiority.

bits of ſandal wood, benzoin, ſugar, and other articles. Worſhip is performed to Bawaney, to Viſhnou, and to Sheevah; during which, at certain intervals pointed out by the Brahmans, the bridegroom riſes from his ſeat, and walks round the place of ſacrifice, attended by the bride. The principal Brahman then calls out to the father of the bride by his name, who, going up to his daughter, takes her by the hand, and joins it with that of the bridegroom: then invoking ſome of the gods, he calls on them to witneſs, that he gives his daughter to be the wife of ſuch a one, naming his ſon-in-law. The Brahman hereupon gives the *taly* *, or gold ornament that married women wear round the neck, into the hand of the bridegroom, by whom it is tied round the neck of the bride, and ſhe is thenceforward his married wife. He then ſwears before the nuptial fire, that he will be careful of, and kind to her: and leading her up to one of thoſe ſtones that are uſed for grinding ſpices and other ingredients for ſome of their victuals, he places her hand on it, thereby implying the obligation ſhe has contracted of taking care of his houſehold concerns. A plate of dry rice being brought to the Brahman, he mixes it with ſaffron, and after having prayed to the gods, he throws a little on the ſhoulders of the bridegroom and bride. Grand proceſſions are made through the town. The young married couple ſit in the ſame *pallankeen*, attended by their relations and friends, ſome in *pallankeens*, others on horſes and elephants; and ſo great is their vanity, that they frequently, at ſuch ceremonies, borrow or hire numbers of thoſe animals.

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* See Sketch VII. vol. i. p. 204.

The rejoicings laſt ſeveral days. The evenings are ſpent in diſplaying fireworks and illuminations, and in ſeeing dancers, who accompany the dance by ſongs ſuitable to the occaſion. The whole concludes with preſents to the Brahmans and principal gueſts, and alms to the poor. The preſents to the gueſts generally conſiſt in *ſhawls*, and pieces of muſlin, or other cloths.

The marriage ceremonies are of courſe more or leſs pompous, according to the rank and means of the parties. But all pride themſelves on being as ſumptuous as they can.

When the bride appears to have arrived at the age of puberty, various ceremonies are again uſed. The parents receive compliments of congratulation, and the marriage is conſummated.

When ſhe becomes pregnant; when ſhe paſſes the ſeventh month without accident; and when ſhe is delivered of her child;

there are, at each of thoſe epochs, ceremonies to be performed, and thankſgivings made to the gods

On the tenth day after the birth of the child, the relations are aſſembled to aſſiſt at the ceremony of giving it a name. The Brahmans proceed to examine the planets; and if they be found unfavourable, the ceremony is deferred, and ſacrifices performed to avert misfortune. When a fit moment is diſcovered, they fill as many pots with water as there are planets, and perform a ſacrifice to their honour. They then ſprinkle the head of the child with water taken from the pots; a Brahman gives it ſuch a name as he may think the beſt adapted to the time and circumſtances; and the ceremony is concluded with prayers, preſents to the Brahmans, and alms to the poor.

It is the duty of all mothers to ſuckle their own children, nor can it be diſpenſed with but in caſe of ſickneſs. When a boy arrives at a ſit age to receive the ſtring, which the Hindoos of the three firſt *caſts* wear round their bodies, freſh ceremonies are performed, and preſents given to the Brahmans.

The uſual education of the boys conſiſts in teaching them to read and write. There are ſchools in all the towns and principal villages. The maſters are Brahmans. The place where the boys are taught is generally a *pandal*, or room made of beams and leaves of the palm tree. The boys ſit on mats on the floor. The books are of leaves, as already deſcribed*. Thoſe who write, hold in the left hand the book, and in the other a ſteel bodkin, with which they make a ſlight impreſſion on the leaf. But they frequently begin by making letters and figures with their finger in ſand ſpread on the floor, and ſometimes learn to calculate with ſmall ſhells * and pebbles. Thoſe of the Khatry or Rajah *caſt* may, to a certain degree, be inſtructed in the ſciences.

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* See the note to page 175, vol. i. SKETCH VII.

M. Ziegenbalg, who made ſo great a proficiency in the Tamoul or Malabar language, ſays, that he and his colleague M. Plutchau, began to learn it by attending the inſtructions given to the children, and writing in the ſand with their fingers after the dictation of the maſter; by which means they learnt to read and write at the ſame time.

As all the different profeſſions amongſt the Hindoos form as many claſſes or tribes, every one learns at home the profeſſion he belongs to, nor can he quit it for any other †.

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* See SKETCH XI.

† Haudquaquam licet unius ordinis virum alterius uxorem deducere, neque exercitium mutare; neque enim fas eſt militem agrum colere, nec philoſophari artificem. *Dio. Sic.* lib. ii. cap. 10.

The girls receive their inſtruction under the eye of their parents, which ſeldom conſiſts in any thing but the duties preſcribed to them by their religion.

While women are under thoſe monthly viſitations that are peculiar to their ſex, they quit their huſband's bed, and retire to a ſeparate apartment; nor do they even eat in ſociety, until they have bathed and purified themſelves.

The practice of burning the dead is almoſt univerſal; and that of the widow burning herſelf on the funeral pile with the body of her deceaſed huſband ſtill exiſts. It ſeems to have been the intention of the Mahomedan government to diſcourage a practice ſo ſhocking to humanity; but the governors of the provinces are accuſed of having employed the prejudice of the Hindoos to gratify their avarice,

rice, by conniving at it for a ſum of money. It at preſent prevails moſt in the Mahratta dominions, and in the countries of the ancient Rajahs, where inſtances of the kind are frequently to be met with, particularly in families of high diſtinction. In the territories belonging to the Engliſh, it has every where been oppoſed, and rarely happens there unleſs it be done ſecretly, or before thoſe who may have authority to prevent it can be ſufficiently apprized. The law rather recommends than requires it, as it only ſays: "It is *proper* "for a woman to burn herſelf with her huſ-"band's corpſe;" — and future bleſſings are promiſed as a reward for doing ſo. But in caſe the widow ſhould prefer to live, ſhe is enjoined to obſerve inviolable chaſtity, to cut off her hair, and not to wear jewels or any other ornament. There are nevertheleſs ſome particular caſes in which it is even forbidden. A woman is not to burn herſelf, if ſhe be with child; or if her huſband died at a diſtance from her, unleſs ſhe can procure his girdle and turban to be placed on the funeral pile. The intention of ſo barbarous a practice is ſufficiently evident; and in all Oriental countries, the ſuperiority and ſecurity of the huſband, and the preſervation of his domeſtic authority, ſeem to have been a main object with legiſlators.

Such is the influence of cuſtom, and the ſenſe of ſhame, that a woman of the higheſt birth, brought up with the care and delicacy ſuitable to her rank, and poſſeſſing that timidity and gentleneſs of manners natural to her ſex, and for which the women of Hindoſtan are ſo eminently diſtinguiſhed, will undergo this awful ſacriſice with as much fortitude and compoſure as ever were exhibited by any hero or philoſopher of antiquity.

I never was preſent at ſuch a ceremony, but a perſon of my acquaintance, who happened to ſee one, gave me the following deſcription of it:

"A funeral pile being erected on a piece "of ground that was conſecrated to the "purpoſe, the body of the Rajah was "brought from the foit, accompanied by "many Brahmans, and others, and fol"lowed by the widow, attended by rela"tions of both ſexes. Being arrived at "the funeral pile, the body was placed on "it, and certain ceremonies being per"formed, the widow took leave of her rela"tions. She embraced thoſe of her own ſex; "took off ſome jewels that ſhe wore, and "diſtributed them among them, as the laſt "tokens of her affection. The women ap"peared to be greatly afflicted; ſome ſilently "weeping, and others making exceſſive la"mentations. But ſhe was perfectly com"poſed, ſmiled, and endeavoured to comfort "them. She then advanced to the pile, and "in a ſolemn manner walked round it. She

" ſtopped; and after contemplating the " corpſe, touched the feet with her hand, and " raiſed it to her forehead, inclining her " body forwards. She then ſaluted the ſpectators in the ſame manner; and with " the aſſiſtance of the Brahmans mounted " the pile, and ſeated herſelf by the ſide " of the corpſe. Some who ſtood near her " with torches in their hands, ſet fire to it, " and, as it was compoſed of dry wood, " ſtraw, and other combuſtible materials, " it was inſtantly in a flame. The ſmoke " was at firſt ſo great, that I imagine this " unfortunate young victim muſt have " been immediately ſuffocated, which, I " own, afforded me a ſort of melancholy " comfort, from the idea that her ſufferings would ſoon be ended."

Mr. Holwell gives a very particular account of a ceremony of the ſame kind, which I ſhall inſert from his *Mythology and Coſmogony of the Gentoos* *:

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* Or Hindoos.

"At five of the clock in the morning "of the 4th of February 1742-3, died "Rhaam Chund Pundit, of the Maharatta "tribe, aged twenty-eight years. His "widow (for he had but one wife), aged "between ſeventeen and eighteen, as ſoon "as he expired, diſdaining to wait the "term allowed her for reflection, imme-"diately declared to the Brahmans and "witneſſes preſent her reſolution to burn. "As the family was of no ſmall conſider-"ation, all the merchants of Coſſimbuzaar, "and her relations, left no arguments un-"eſſayed to diſſuade her from it.—Lady "Ruſſel, with the tendereſt humanity, ſent "her ſeveral meſſages to the ſame pur-"poſe;—the infant ſtate of her children "(two girls and a boy, the eldeſt not four "years of age), and the terrors and pain of "the death ſhe ſought, were painted to her "in the ſtrongeſt and moſt lively colouring; "—ſhe was deaf to all;—ſhe gratefully "thanked Lady Ruſſel, and ſent her word,

" ſhe had now nothing to live for, but re-
" commended her children to her protec-
" tion. When the torments of burning
" were urged *in terrorem* to her, ſhe, with
" a reſolved and calm countenance, put
" her finger into the fire, and held it there
" a conſiderable time; ſhe then, with one
" hand, put fire in the palm of the other,
" ſprinkled incenſe on it, and fumigated
" the Brahmans. The conſideration of her
" children left deſtitute of a parent was
" again urged to her.—She replied, *He that*
" *made them, will take care of them.* She
" was at laſt given to underſtand, ſhe
" ſhould not be permitted to burn; this,
" for a ſhort ſpace, ſeemed to give her
" deep affliction, but ſoon recollecting her-
" ſelf, ſhe told them, death was in her
" power, and that if ſhe was not allowed
" to burn, according to the principles of
" her *caſt*, ſhe would ſtarve herſelf. Her
" friends, finding her thus peremptory and
" reſolved, were obliged at laſt to aſſent.

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“ The body of the deceaſed was carried
“ down to the water ſide, early the fol-
“ lowing morning; the widow followed
“ about ten o'clock, accompanied by three
“ very principal Brahmans, her children,
“ parents, and relations, and a numerous
“ concourſe of people.

“ The order of leave for her burning
“ did not arrive from Hoſſeyn. Khan,
“ Fouzdaar of Morſhadabad, until after
“ one, and it was then brought by one
“ of the Soubah's own officers, who had
“ orders to ſee that ſhe burnt voluntarily.
“ The time they waited for the order was
“ employed in praying with the Brahmans,
“ and waſhing in the Ganges; as ſoon as
“ it arrived, ſhe retired and ſtayed for the
“ ſpace of half an hour in the midſt of her
“ female relations, amongſt whom was her
“ mother; ſhe then diveſted herſelf of her
“ bracelets and other ornaments, and tied
“ them in a cloth, which hung like an

" apron before her, and was conducted by " her female relations to one corner of the " pile. On the pile was an arched arbor " formed of dry ſticks, boughs and leaves, " open only at one end to admit her entrance; in this the body of the deceaſed " was depoſited, his head at the end oppoſite to the opening. At the corner of " the pile to which ſhe had been conducted, " the Brahmans had made a ſmall fire, " around which ſhe and the three Brahmans ſat for ſome minutes; one of them " gave into her hand a leaf of the *bale tree* " (the wood commonly conſecrated to " form part of the funeral pile) with ſundry things on it, which ſhe threw into " the fire; one of the others gave her a " ſecond leaf, which ſhe held over the " flame, whilſt he dropped three times " ſome *ghee* * on it, which melted, and " fell into the fire (theſe two operations

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* A kind of butter.

" were preparatory ſymbols of her approaching diſſolution by fire); and " whilſt they were performing this, the " third Brahman read to her ſome portions " of the Aughtorrah Bhade *, and aſked " her ſome queſtions, to which ſhe anſwered with a ſteady and ſerene countenance; but the noiſe was ſo great we " could not underſtand what ſhe ſaid, although we were within a yard of her. " Theſe over, ſhe was led with great " ſolemnity three times round the pile, the " Brahmans reading before her; when ſhe " came the third time to the ſmall fire, ſhe " ſtopped, took her rings off her toes and " fingers, and put them to her other ornaments: here ſhe took a ſolemn " majeſtic leave of her children, parents, " and relations; after which, one of the " Brahmans dipped a large wick of cotton " in ſome *ghee*, and gave it ready lighted

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* *Ved.* See SKETCH V. page 128.

" into her hand, and led her to the open " ſide of the arbor; there all the Brahmans fell at her feet. After ſhe had " bleſſed them, they retired weeping. By " two ſteps ſhe aſcended the pile, and entered the arbor; on her entrance ſhe " made a profound reverence at the feet " of the deceaſed, and advanced and ſeated " herſelf by his head; ſhe looked, in ſilent " meditation, on his face, for the ſpace " of a minute, then ſet fire to the arbor " in three places; obſerving that ſhe " had ſet fire to leeward, and that the " flames blew from her, ſhe roſe and ſet " fire to windward, and reſumed her ſtation. Enſign Daniel with his cane ſeparated the graſs and leaves on the windward ſide, by which means we had a " diſtinct view of her as ſhe ſat. With " what a dignity and undaunted countenance ſhe ſet fire to the pile the laſt " time, and aſſumed her ſeat, can only be " conceived, for words cannot convey a "juſt idea of her. The pile being of combuſtible matters, the ſupporters of the roof were preſently conſumed, and it tumbled upon her."

Bernier, among other inſtances of ſimilar ſacrifices, gives the following very remarkable one:

"Dans le tems que je paſſai de la ville d'Amedabad a Agra par deſſus les terres des Rajas qui ſont dans ces quartiers là, on nous donna nouvelles dans une bourgade, où ſe repoſoit la caravane à l'ombre en attendant la fraicheur de ſoir pour partir, qu'une femme s'en alloit à l'heure même ſe bruler avec le corps de ſon mari. Je ma levai incontinent et m'en allai tout courant ſur le bord d'un grand reſervoir d'eau où ſe devoit faire l'action. Je vis en bas dans ce reſervoir, qui etoit preſque à ſec, une grande foſſe pleine de bois, un corps mort etendu deſſus, une femme,

“ qui de loin me parût aſſez bien faite,
“ aſſiſe ſur ce meme bucher, quatre ou cinq
“ Brahmens qui y mettoient le feu de tous
“ cotès, cinq femmes de mediocre age et
“ aſſez bien vetues qui ſe tenoient par la
“ main en chantant et en danſant à l'entour
“ de la foſſe, et une grande foule de monde,
“ d'hommes et de femmes qui regardoient.
“ La bucher fut incontinent tout en feu,
“ parceque on avoit jettè deſſus quantité
“ d'huile et de beurre, et je vis dans ce tems
“ au travers des flammes, que le feu ſe
“ prenoit aux habits de la femme, qui
“ etoient frottee d'huille de ſenteur melée
“ avec de la poudre de ſantaus et du ſafran.
“ Je vis tout cela, et ne remarquai point,
“ que la femme s'inquietât et ſe tourmentât
“ en aucune façon; l'on diſoit même juſques
“ là qu'on lui avoit entendu prononcer
“ avec beaucoup de force ces deux paroles,
“ *cinq*, *deux*, pour donner à entendre,
“ ſuivant certains ſentiments particuliers et
“ populaires dans la Metempſycoſe, que

" c'etoit pour la cinquieme fois qu'elle ſe
" bruloit avec ſon meme mari, et qu'il n'en
" reſtoit plus que deux pour la perfection;
" comme ſi elle eut eu alors cette reminiſcence ou quelque eſprit prophetique.
" Ce ne fut pas là la fin de cette infernale
" tragedie. Je croyois que ce n'etoit que
" par ceremonie que ces cinq femmes chantoient en danſoient à l'entour de la foſſe;
" mais je fus bien etonnè lorſque la flamme
" s'etant priſe aux habits d'une entr'elles,
" qu'elle ſe laiſſa aller la tete la premiere
" dans la foſſe, et qu'enſuite une autre accablée de la flamme et de la fumee, en fit
" autant que la premiere; mon etonnement redoublant par apres, quand je vis
" que les trois qui reſtoient ſe reprirent par
" la main, continuerent le branle ſans s'effrayer, et qu'enfin les unes aprés les autres, elles ſe precipiterent dans le feu,
" comme avoient fait leurs compagnes. Il
" m'ennuyoit bien de ce que je ne ſavois ce
" que cela vouloit dire, mais j'appris in-

" continent que c'etoient cinq eſclaves qui
" voyant que leur maitreſſe etoit extreme-
" ment affligée de la maladie de ſon mari,
" et qu'elle lui avoit promis de ne lui
" point ſurvivre, et de ſe bruler avec lui,
" ſe laiſſerent auſſi toucher de compaſſion,
" et de tendreſſe envers cette maitreſſe, et
" s'engagerent de parole de la ſuivre dans
" ſa réſolution, et de ſe brûler avec elle.
" Pluſieurs perſonnes alors que je conſultois
" ſur ce brûlement des femmes avec le corps
" de leurs maris, me voulurent perſuader
" que ce qu'elles en faiſoient n'etoit que
" par amitie qu'elles avoient eue pour eux.
" Mais j'ai bien reconnu depuis, que ce
" n'etoit qu'un effet de l'opinion, de la
" prevention, de la coûtume, et que les
" meres, infatuées dès leur jeuneſſe de cette
" ſuperſtition, comme d'une choſe très
" vertueuſe très louable, et inevitable a
" une femme d'honneur, en infatuoient de
" même l'eſprit de leurs filles de leur tendre
" jeuneſſe, quoiqu'au fond ce n'ait jamais

" ete qu'un artifice des hommes, pour
" s'aſſujetir davantage leurs femmes*."

Two Engliſh officers, who were in the ſervice of the Nabob of Arcot, being preſent at one of theſe ceremonies in the province of Tanjour, were ſo affected by it, that they drew their ſwords and reſcued the woman. But although ſhe was immediately reſtored to her relations, and it clearly appeared that they had not uſed any kind of liberty with her, nor had any other motive for what they did but the ſudden impulſe of humanity; the Brahmans poſitively rejected her ſolicitations for permiſſion to burn herſelf afterwards; ſaying, ſhe was polluted, and had loſt the virtues of her *caſt*. To ſatisfy them for the inſult, the officers were put under an arreſt, and afterwards ſent to ſerve in a different part of the country.

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[*] See Bernier, vol. ii. page 111. 12mo edit. d'Amſterdam, 1725.

A Rajah, in one of thoſe provinces that are under the dominion of the Engliſh, being dangerouſly ill, it was privately communicated to the perſon who commanded in the province, that his wife, in caſe of his death, intended to burn herſelf with his body. The Rajah had an only child, a boy of about five years of age. The European commandant diſpatched a native of diſtinction, in whom he had confidence, with inſtructions, if the Rajah died, to repreſent to his widow the danger to which her ſon muſt be expoſed, if left to the doubtful care of ambitious relations, who had often attempted to diſturb even the peace of his father: that to live for his ſake, would be yielding an unnatural and imaginary duty to one natural and important; and that by diſcharging the office of a tender and prudent mother, ſhe would beſt prove her affection and reſpect for the memory of her deceaſed huſband. He was likewiſe deſired to ſignify to the

Brahmans, that ſhould they attempt to proceed to the ceremony, an officer, who commanded a neighbouring garriſon, had orders to prevent it. The fear of ſome public act of violence prevailed with the prieſts, and not the arguments; with which, on the contrary, they were highly offended, and even affected to treat them with much contempt. The Rajah died, and the widow, being a woman of ſenſe and merit, was afterwards of infinite uſe to her ſon. Having thus a claim to the protection and good offices of the perſon who, it may be ſaid, had forced her to live, ſhe, through his means, enjoyed a degree of reſpect and conſideration, which, according to the cuſtom of the country, ſhe muſt otherwiſe have loſt. She obtained from him ſeveral marks of indulgence for her ſon, and in one of her letters ſhe expreſſed herſelf to the following effect:

"When you recollect that I am his "mother, and that you prevailed on me to "diſhonour myſelf for his ſake, you will "ceaſe to be offended at my ſoliciting this "favour for him. You forced a duty on "me, which does not belong to our ſex*: "if I fail in the execution of it, I ſhall be "the reproach of all who are allied to me; "if I ſucceed, and this country flouriſh, "my offence may be forgotten:—my hap-"pineſs therefore depends on you; on "mine, depends that of many:—conſider "this, and determine."

The Hindoos ſometimes erect a chapel on the ſpot where one of theſe ſacrifices has been performed; both on account of the ſoul of the deceaſed, and as a trophy of her virtue.

I remember to have ſeen one of theſe places, where the ſpot on which the funeral pile had been erected was incloſed, and covered with bamboos, formed into a kind of bower, planted with flowering creepers. The inſide was ſet round with flowers, and at one end there was an image.

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* Meaning the direction of his affairs.

Diodorus Siculus gives a remarkable inſtance of a young Indian princeſs that burnt herſelf with the body of her huſband, who was killed while commanding the Indian troops that aſſiſted Antigonus againſt Eumenes.

The funeral obſequies are always performed at night, generally within twenty-four hours after deceaſe; and the heat of the climate renders it neceſſary not to delay them. As ſoon as a perſon dies, advice is ſent to all the relations, and thoſe who live in the neighbourhood repair to the houſe, to condole with the family, and attend the funeral. A Brahman preſides over the ceremony, and all the kinſmen who are to aſſiſt at it ſhave and waſh themſelves. The Brahman having likewiſe performed his ablutions, bleſſes and puriſies the houſe, ſprinkling it with conſecrated water. The principal relation, or mourner, addreſſing himſelf to the dead, calls out his name, and, with thoſe preſent, joins the Brahman in praying the gods to be ſavourable to him. The prayer being ended, they perform a kind of ſacrifice with a fire made of the ſacred graſs, *koas*, into which they throw incenſe and the aſhes of burnt cow-dung. The Brahman again repeats ſeveral prayers; a barber ſhaves the deceaſed, and pares his nails; after which the aſſiſtants waſh the body, rub it with the duſt of ſandal wood, paint on the forehead the mark of the *caſt*, and cover it with a clean robe. It is then placed on a palankeen, adorned with flowers; and, preceded by perſons with large trumpets, and *tam-tams*, or ſmall drums, it is carried to the ground deſtined for the performance of the funeral rites, which is always at ſome diſtance from the towns. The relations and friends follow it, and when the proceſſion arrives near to the funeral pile, the corpſe is put down, and a ſacrifice is performed to the aërial ſpirits, or genii of the place. After the body has been examined, to ſee if there be any ſigns of life, it is placed on the pile, and one of the relations, having a torch given to him by a Brahman, ſets fire to it with his back turned towards the corpſe. The others aſſiſt in lighting it; ſome are employed in burning perfumes; and all make lamentations, or repeat prayers, accompanied by the *tam-tams* and other inſtruments. A ſacrifice is afterwards performed to the manes of the deceaſed, which is repeated on the ſame ſpot for ſeveral days ſucceſſively. When the pile is burnt out, they ſprinkle the aſhes with milk and conſecrated water. The bones are gathered up with great care, and put into an earthen vaſe, which is kept until an opportunity be found of throwing it, if poſſible, into the Ganges, or, if that be at too great a diſtance, into ſome other ſacred river.

Many believe that ſome ſouls are ſent back to the ſpot where their bodies were burnt, or where their aſhes are preſerved, to wait there until the new bodies they are deſtined to occupy, be ready for their reception. This appears to correſpond with an opinion of Plato, which, with many other tenets of that philoſopher, was adopted by the early Chriſtians: and an ordinance of the Romiſh church is ſtill extant, prohibiting having lights or making merriments in church-yards at night, leſt they ſhould diſturb the ſouls that might come thither.

It muſt have been obſerved, that the deſcriptions I have given of the ceremonies attending the marriages and funerals of the Hindoos, are confined to thoſe of perſons of opulence or rank; people of inferior fortune naturally proportion their expence to their ſituation and means.

Some Hindoos, though few, bury the dead; and it is ſaid that among theſe it is the duty of the widow to bury herſelf with the body of her huſband. The religious ceremonies being performed, ſhe deſcends into the grave with him, and taking the body in her arms, is with it covered with the earth. I cannot recollect, in the countries in which I have been, to have heard of more than two inſtances of this horrid ceremony *

Notwith-

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* Bernier, after ſpeaking of women who burn themſelves, ſays: « Ce ſont certainement des choſes bien « barbares et bien cruelles; mais ce que font les « Brahmens dans quelques endroits des Indes eſt bien « autant ou plus. Car, au lieu de bruler ces femmes, « qui veulent mourir apres la mort de leur maris, ils « les enterrent peu à peu toutes vives, juſqu'à la gorge, « et

Notwithſtanding the extreme heat of the climate in the ſouthern parts of Hindoſtan, and the generally delicate conſtitutions of the natives, many examples are to be found of extraordinary longevity, both among the Mahomedans and Hindoos. Aurengzebe, after all the fatigues he had undergone, died at the age of 90, retaining his fortitude and other mental faculties to the laſt: the celebrated Nizam al Mulk died at the age of 104; and La Croze mentions an inſtance of a Hindoo, who was converted to Chriſtianity at Tana, at 139; an age ſo much beyond the ordinary race of mortals in any country, that I am inclined to entertain doubts of the correctneſs of the miſſionary, though it is poſitively aſſerted.

" et puis tout d'un coup ſe jettent deux ou trois deſ-
" ſus, leurs tordent le cou, et les achevent d'etouſſer."

See likewiſe Voyages de M. Dellon, en 1668, tome i. page 143, &c. 12mo Edit. *Amſterdum.*

The Hindoos are naturally cheerful, and are fond of converſation, of play, and of ſports. They will ſpend almoſt the whole night in ſeeing dancing, and hearing muſic; yet none dance but the women, whoſe profeſſion it is, and who devote themſelves to the pleaſure and amuſement of the public.

They are nevertheleſs extremely ſober; they eat only twice a day, in the morning and evening. It has been already obſerved, that none of the four *caſts* are allowed to taſte any intoxicating liquor; and even thoſe who may eat meat, are adviſed to do it ſparingly.

Their food is prepared in earthen pots: inſtead of plates and diſhes, they uſe broad leaves, generally of the palm or plantain tree, neatly ſewn together with a blade of dry graſs, and which are thrown away, and renewed, at every meal. Like the inhabitants of moſt eaſtern countries, they uſe neither forks nor ſpoons, but only the fingers of the right hand, and are ſcrupulouſly nice in waſhing both before and after meals. The left hand is reſerved for ſuch offices as are judged to be uncleanly.

With them modes and faſhions are unknown; and their dreſſes, like their cuſtoms, are the ſame to-day that they were, I ſuppoſe, at the beginning of the Kaly-Youg.

Almoſt all the Hindoos ſhave the head, except a lock on the back part of it, which is covered by their turbans; and they likewiſe ſhave their beards, leaving only ſmall whiſkers, which they preſerve with neatneſs and care *

The Brahmans who officiate at the temples generally go with their heads uncover-

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* The Kaſhmirians, however, and a few others, let their beards grow about a couple of inches long.

ed, and the upper part of the body naked. The Zennar *, or ſacred ſtring, is hung round the body from the left ſhoulder; a piece of white cotton cloth is wrapped round the loins, which deſcends under the knee, but lower on the left ſide than on the other; and in cold weather, they ſometimes cover their bodies with a ſhawl, and their heads with a red cap.

The Khatries, and in general thoſe who inhabit the country and villages, wear a piece of cotton cloth wrapped round the loins as above deſcribed; another piece of finer cloth, generally muſlin, is thrown

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* The Zennar is made of a particular kind of perennial cotton called Nerma. It is compoſed of a certain number of threads of a fixed length: the Zennar worn by the Khatries has fewer threads than that worn by the Brahmans, and that worn by the Bhyſe fewer than that worn by the Khatries; but thoſe of the Soodra caſt are excluded from this diſtinction, none of them being permitted to wear it.

over the left ſhoulder, and hangs round the body, ſomething in the manner of a Highlander's plaid; a piece of clear muſlin, almoſt in the ſhape of a handkerchief, is wrapped very neatly round the head. In the ears, which are always expoſed, all the Hindoos wear large gold rings, ornamented, according to their taſte, or means, with diamonds, rubies, or other precious ſtones.

Some, inſtead of the cloth hung over the ſhoulder, wear a Jama *, or long muſlin robe, neatly ſhaped to the upper part of the body, falling very full from thence, and extending ſo low as almoſt entirely to cover the feet. A muſlin ſaſh is wrapped round the waiſt, the ends of which are generally ornamented with a worked border and fringe.

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* The Mahomedans alſo wear a Jama, but that worn by them croſſes over, and ties on the right ſide of the breaſt; and that of the Hindoos on the left.

Perſons of high rank ſometimes wear above the Jama a ſhort cloſe veſt of fine worked muſlin, or ſilk brocaded with ſmall gold or ſilver flowers; and in the cool ſeaſon, of ſhawl. On days of ceremony and rejoicing, they wear rich bracelets on their arms, jewels on their turbans, and ſtrings of pearls round their necks, hanging down upon the breaſt. On their feet they wear ſlippers of fine woollen cloth, or velvet, which frequently are embroidered with gold or ſilver; and thoſe of princes, at great ceremonies, even with precious ſtones *.

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* Corpora uſque pedes carbaſo velant; ſoleis pedes, capita linteis vinciunt; lapilli ex auribus pendent; brachia quoque et lacertos auro colunt, quibus inter populares aut nobilitas aut opes eminent. *Qu. Cur. l.* 8. *cap.* 9. Cum ſubito patefactâ portâ, rex Indus cum duobus adultis filiis occurrit, multum inter omnes barbaros eminens corporis ſpecie. Veſtis erat auro purpurâque diſtincta, quæ etiam crura velabat: aureis ſoleis inſeruerat gemmas: lacerti quoque et brachia margaritis ornata erant. Pendebant ex auribus inſignes candore et magnitudine lapilli.

Qu. Cur. l. 9. *cap.* 1.

The lower claſſes ſeldom wear any thing but a turban on their heads, a piece of coarſe cotton cloth round their middle, and inſtead of ſlippers uſe ſandals.

The ſlippers are conſtantly put off on going into an apartment, and left at the entrance, or given to an attendant; nor is it poſſible but they muſt be ſhocked at the uſual practice of Europeans, in walking with their ſhoes on the clean linen cloth or carpets on which they ſit, and occaſionally lie down. But to this, as to other encroachments on their cuſtoms, they patiently ſubmit, and even without any appearance of ill humour.

The dreſs of the women varies a little, but not materially; and the diſtinction, as among the men, conſiſts chiefly in the fineneſs of the cloth, and the number and value of their jewels. They in general wear a cloſe jacket, which only extends downwards to cover the breaſts, but completely ſhews their form. It has tight ſleeves, that reach about half way from the ſhoulder to the elbow; and a narrow border round all the edges, painted or embroidered in different colours. A piece of white cotton cloth, wrapped ſeveral times round the loins, and falling down over the legs almoſt to the ankle on one ſide, but not quite ſo low on the other, ſerves as a petticoat. A wide piece of muſlin is thrown over the left ſhoulder, which, paſſing under the right arm, is croſſed round the middle, and being faſtened by tucking part of it under the piece of cloth that is wrapped round the loins, hangs down to the feet. They ſometimes lift one end of this piece of muſlin, and ſpread it over the head, to ſerve as a hood or veil. The hair is commonly rolled up into a knot, or bunch, towards the back of the head, which is faſtened with a gold bodkin; it is ornamented with jewels: and ſome have curls that hang before and behind the ears. They wear bracelets on their arms, rings in their ears, on their fingers, their ankles, and toes, and ſometimes a ſmall ring on one ſide of the noſtril.

In Kaſhmire they wear a jacket like other Hindoo women, a petticoat with a painted border, the hair plaited and hanging down behind, and a muſlin veil, that covers the head, and falls down below the middle *

The Hindoos are averſe to many of thoſe accompliſhments in women that are ſo juſtly admired by Europeans. They ſay, they would be injurious to that ſimplicity of manners, and decorum of behaviour, which are requiſite to render them eſtimable in their families: that, by too much en-

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* Mr. Forſter.

gaging the mind, they would lead their attention away from their children and huſband, and give them a diſreliſh to thoſe cares to which they think Providence has deſigned them: and, as they ſtrictly adhere to this opinion, there are few Hindoo women to be found who can either read or write.

But the dancing women, who are the votaries of pleaſure, are taught every qualification which they imagine may tend to captivate and entertain the other ſex. They compoſe a ſeparate claſs, live under the protection of government, and according to their own particular rules.

In the code of Gentoo laws and cuſtoms it is ſaid: "If a dancing girl commit a
" crime that renders her property liable to
" confiſcation, the magiſtrate ſhall confiſcate
" all her effects, except her clothes, jewels,
" and dwelling. In the ſame manner, to

" a ſoldier

" a ſoldier ſhall be left his implements of
" war; and to a man exerciſing any pro-
" feſſion, the implements of that profeſ-
" ſion ſhall be exempted from the confiſca-
" tion of the reſt of his property."

The dancing women eat meat of any kind, except beef. They even drink ſpirituous ſiquors, which perhaps may have led the Greeks who accompanied Alexander to imagine that the other Hindoos did the ſame.

They appear in a variety of dreſſes. Beſide thoſe that have been already mentioned, they ſometimes wear trowſers, like the Perſians; a Jama of worked muſlin, or gold or ſilver tiſſue; the hair plaited and hanging down behind, with ſpiral curls on each ſide of the face; and to the gold or ſilver rings on the ankles, in ſome of their dances they attach ſmall bells of the ſame metals. The figures of the Bacchantes, that are to be met with in antique paintings and bas reliefs, may ſerve as exact repreſentations of ſome of the dancing women in Hindoſtan.

No religious ceremony, or feſtival of any kind, is thought to be performed with requiſite order and magnificence, unleſs accompanied by dancing; and every temple has a ſet of dancers belonging to it, which is more or leſs numerous, according to the ſize and wealth of the temple. In their early infancy, the dancers are dedicated to its ſervice with religious ſolemnity, and from its revenue they are maintained and brought up. The women are taught muſic and dancing, and not unfrequently to read and write. The dancers are excluded from marriage;—their daughters follow the footſteps of their mothers, and the ſons are taught to play on various muſical inſtruments.

In a country of ſuch vaſt extent of latitude, the complexion as well as the phyſical conſtruction of the people muſt be liable to conſiderable variation; thoſe in the northern, being more fair and robuſt than thoſe in the ſouthern, provinces. But the Hindoo women, in general, are finely ſhaped, gentle in their manners, and have ſomething ſoft and muſical in their voices *.

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* Mr. Forſter, in his letter from Kaſhmire, dated in April 1783, ſpeaking of the women, ſays:

"They have a bright, olive complexion, fine features, and are delicately ſhaped. There is a pleaſing freedom in their manners, without any tendency to immodeſty, which ſeems the reſult of that confidence which the Hindoo huſbands in general repoſe in their wives."

Doctor Robertſon ſays (p. 342. in note ii. to the Appendix), "The cuſtom of ſecluding women, and the ſtrictneſs with which they are confined, is likewiſe ſuppoſed to have been introduced by the Mahomedans." And afterwards, "But while I mention this remark, it is proper likewiſe to obſerve, that, from a paſſagein Strabo, there is reaſon to

" think,

All Hindoo families are governed by the male ſenior, to whom great reſpect is ſhown; nor will a ſon ſit down in the pre-

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" think, that, in the age of Alexander the Great, wo-" men in India were guarded with the ſame jealous " attention as at preſent. *When their princes*, ſays he " (copying Megaſthenes), *ſet out upon a public hunt*, " *they are accompanied by a number of their women*; but, " *along the road in which they travel, ropes are ſtretched on* " *each ſide, and if any man approach near to them, he is* " *inſtantly put to death*." But it ſhould be remembered that Megaſthenes is allowed to be the moſt fabulous of writers. It is very probable, that guards were then ſtationed to keep off the multitude, as they are now; and that the imagination of Megaſthenes has added the ropes along the road, and the puniſhment of death, to thoſe who came within them. But as far as my own knowledge and inquiries extend, I have never found that the Hindoo women were debarred the ſociety of the men: and, though they may hide themſelves from the ſight of rude intruding foreigners, they, even among the Brahmans, in their families, mingle freely with thoſe of the other ſex.

ſence of his father, until commanded by him ſo to do *

The houſes of the Hindoos are generally meaner than might be expected, in a country where uſeful and ornamental architecture has made ſo great progreſs, and with an ingenious people who are fond of eaſe, pleaſure, and oſtentation. But the conſtant warmth of the climate, which inclines them to ſeek the air under porticos, or the ſhade of trees, may, perhaps, make them leſs attentive to the internal convenience and elegance of their houſes. In the ſouthern parts of India, even thoſe of perſons of rank and wealth, though large, are but of a mean appearance. For the

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* Mr. Forſter obſerves, That in the courſe of his reſidence in India, and acquaintance with the Hindoos, he never knew an inſtance of direct undutifulneſs to parents. To which I can add the teſtimony of my own experience.

ſake of coolneſs, and to avoid the trouble of ſtairs, they are generally but of one ſtory. On the outſide of the houſe, and on each ſide of the door, is a narrow *viranda*, or gallery, covered by the ſlope of the roof, which projects over it, and which, as far as the gallery extends, is ſupported by brick or wooden pillars. The floor of the gallery is raiſed about thirty inches above the level of the ſtreet; and *Peons*, and bearers of *palankeens*, are generally found ſitting and lying down there. The entrance leads into a court, part of which is alſo ſurrounded by a gallery like that without. On one ſide of the court, there is a large room, on a level with the floor of the gallery, and open in front, which is ſpread with mats and carpets, and theſe again covered with white cotton cloth. Here the maſter of the houſe receives viſits, and tranſacts his buſineſs. The entrances from this court to the private apartments and offices, are by very ſmall doors. The houſes may be more or leſs extenſive, may have one or more courts or public rooms; but they are commonly built on a plan ſimilar to that I have deſcribed. In the northern part of Hindoſtan, however, houſes of two and three ſtories are very frequent; and ruins of palaces are to be met with over all the country, which announce the ſplendor and magnificence of its ancient princes.

In the code of Gentoo laws, we find a prohibition of the uſe of fire-arms; which, as the tranſlator obſerves, in records of ſuch unfathomable antiquity, muſt cauſe a conſiderable degree of ſurpriſe. The word in Sanſkrit is *agny aſter*, or weapons of fire; and mention is alſo made of *ſhet agny*, or the weapon that kills a hundred men at once, which is tranſlated *cannon*. The Pooran Saſtra * aſcribes the invention of theſe deſtructive engines to the artiſt Baeſhvookerma, or *Viſvacarma*, who, according to Sir William Jones, is the Vulcan of the Hindoos, and is ſaid to have forged all the weapons for the war that was maintained in the Sutty Youg between Dewta and Aſſoor, or the good and evil ſpirits.

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* See ſecond note, page 125.

It is certain, that even in thoſe parts of Hindoſtan that never were frequented either by Mahomedans or Europeans, we have met with rockets, a weapon which the natives almoſt univerſally employ in war. The rocket conſiſts of a tube of iron, about eight inches long, and an inch and a half in diameter, cloſed at one end* It is filled in the ſame manner as an ordinary ſky-rocket, and faſtened towards the end of a piece of bamboo, ſcarcely as thick as a walking cane, and about four feet long, which is pointed with iron. At the oppoſite end of the tube from the iron point, or that towards the head of the ſhaft, is the match. The man who uſes it, points the end of the ſhaft that is ſhod with iron, to the object to which he means to direct it; and, ſetting fire to the match, it goes off with great velocity. By the irregularity of its motion, it is difficult to be avoided, and ſometimes acts with conſiderable effect, eſpecially among cavalry.

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* See the title-page, vol. ii.

Fire balls, or blue lights, employed in beſieged places in the night, to obſerve the motions of beſiegers, are, I believe, to be found in every part of Hindoſtan, and in greater perfection than any that are made in Europe. Fire-works ſeem to have been a principal article of amuſement with the Hindoos from the earlieſt times, and are conſtantly uſed on occaſions of rejoicing.

I would not, however, venture poſitively to affirm, that gunpowder, granulated, or exactly ſuch as is made at preſent, was known to the Hindoos before it was diſcovered by the Europeans. But it ſeems evident that they knew, much earlier than we did, a compoſition that poſſeſſed ſome of its qualities, and gave bodies a projectile motion. Had they received the diſcovery of it from ſtrangers, they would have received at the ſame time the weapons with which it is employed; and, in that caſe, would not have had recourſe to the leſs ingenious invention of the rocket; though, being accuſtomed to this weapon, they may ſtill continue to uſe it.

The *ſhet-agny* I confeſs I am at a loſs to account for, unleſs it mean thoſe cavities that have been found in ſome of their fortreſſes, hewn in the ſolid rocks, and formed to a certain elevation, for the purpoſe of throwing ſtones on beſiegers, in the manner that ſhells are thrown from mortars.

A compoſition of a ſimilar kind with gunpowder, was found in uſe among the Chineſe. Some have pretended, that the art of making it was communicated to them by Europeans, which has been confuted by others, who allege that it was invented by themſelves. But there are ſeveral reaſons to induce me to believe, that the people of Pegu, Siam, and China, received many of their improvements from Hindoſtan.

Though chariots of war are no longer uſed, they are frequently mentioned in their ancient writings. "The horſe, " chariots, elephants, and infantry, are " in Sanſkrit called, *the four members* " *of an army* *. On each flank, the " horſe; on the two flanks of the horſe,

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* Mr. Wilkins.

“ the chariots; on the two flanks of the “ chariots, the elephants, *&c.* *”

In the ſame article of the Hindoo laws, by which fire-arms and poiſoned weapons are forbidden, it is alſo ſaid: “ Nor ſhall “ he meaning the prince) ſlay in war an “ eunuch, nor any perſon, who, putting “ his hands together, ſhall ſupplicate for “ quarter; nor any one who has no means “ of eſcape; nor any one who is ſitting “ down; nor one who ſays, ‘ *I am become*

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* The Heetopades.

Quintus Curtius ſays,—*Summa virium in curribus:—Senos viros ſinguli vehebant; duos clypeatos, duos ſagittarios ab utroque latere diſpoſitos; cæteri aurigæ erant, haud ſane inermes; quippe jacula complura, ubi cominus preliandum erat, omiſſis habenis, in hoſtem ingerebant. Cæterùm vix ullus uſus hujus auxilii eo die fuit. Namque, ut ſuprà dictum eſt, imber violentius quam alias fuſus, campos labricos et inequitabiles fecerat: graveſque, & propemodum immobiles currus, illuvie & voraginibus hærebant.* Q. Curt. lib. viii. cap. 14.

" *of your party*;' nor any man who is
" aſleep; nor any one who is naked; nor
" any one who is not employed in war, or
" who is come to ſee the battle; nor any
" one whilſt he is fighting with another;
" nor any one whoſe weapons are broken;
" nor any one who is fearful of the fight,
" and who runneth away."

In theſe laws mention is made of the Purrekeh, or trial by ordeal, which was one of the firſt laws inſtituted by Moſes among the Jews*. Fire or water were uſually employed, but in India the mode varies, and is often determined by the choice of the parties. I remember a letter from a man of rank, who was accuſed of correſponding in time of war with the enemy, in which he ſays, "Let my ac-

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[*] See the fifth chapter of Numbers, from the 12th to the 31ſt verſe.

"cuſer be produced; let me ſee him "face to face; let the moſt venomous "ſnakes be put into a pot; let us put our "hands into it together; let it be covered "for a certain time; and he who remaineth unhurt, ſhall be innocent."

This trial is always accompanied with the ſolemnities of a religious ceremony, and in ſome parts of India, it is ſaid, the *onion* is introduced to render it more awful *. It is alſo mentioned, that in thoſe parts

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* Mr. Forſter.

In the relation of *William Methold*, contained in Thevenot, he mentions Hindoos who abſtain from eating the onion; which he aſcribes to veins that are found in it reſembling blood.—But many other vegetables that are eat by them, contain veins, or fibres, of a finer red than thoſe to be met with in the onion. Their reſpect for this plant muſt therefore be aſſigned to ſome other cauſe.

Schouten,

parts the uſe of that plant is abſtained from; though a vegetable diet, without, I believe, any other reſtriction, is ſo ſtrongly recommended. The *onion* having been alſo held in veneration by the Egyptians, if ſame idea really obtains in Hindoſtan, we ſhould ſuppoſe that the natives of the one muſt have received it from thoſe of the other country. That plant preſents nothing, either in its appearance or qualities, to entitle it to peculiar reſpect; and the kind of awful regard paid to it, muſt therefore have ariſen from ſome particular circumſtance with which we are now unacquainted.

Schouten, in ſpeaking of the Hindoos of Cambay and Guzerat, ſays,

"Il y en a qui ne veulent point manger d'oignons, "ni d'ail, ni d'œufs, ni de lait, ni d'autres choſes "ſemblables, ni rien qui ſoit rouge de peur qu'il n'y "ait du ſang." Voyage de Gautier Schouten, tom. i. p. 406. Edit. d'Amſterdam, 1708.

The high veneration in which the *Nymphea Lotos* * was held by the Egyptians, is fully known; and at this hour it is equally venerated by the Hindoos. Sir William Jones, in ſpeaking of Brimha, Viſhnou, and Shiva, as emblematical repreſentations of the Deity, ſays,

" The firſt operations of theſe three
" powers are evidently deſcribed in the dif-
" ferent *Pouranas*, by a number of alle-
" gories; and from them we may deduce
" *the Ionian philoſophy of primæval water*,

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* This ſpecies of the Lotos, as well as the Lybian Lotos, or Rhamnus Lotos of Linnæus, have been often mentioned by ancient authors. The beſt deſcription, I believe, that has been given by any of the ancients of the Nymphea Lotos, is to be found in Pliny, lib. xiii. cap. 17. But the Lotos that gave the name and riſe to the ſtory of the Lotophages in Homer, is undoubtedly the Rhamnus Lotos; for a moſt accurate deſcription of which, ſee the Memoire of M. des Fontaines, delivered to the Academy of Sciences at Paris in 1787.

" the doctrine of *the mundane egg*, and the " veneration paid to the Nymphea or " Lotos, which was anciently revered in " Egypt, as it is at preſent in Hindoſtan, " Tibet, and Nepal. The Tibetians are ſaid " to embelliſh their temples and altars with " it; and a native of Nepal made proſtra- " tions before it on entering my ſtudy, " where the fine plant and beautiful flowers " lay for examination *."

With the Egyptians it ornamented the head of Oſiris; it was ſtruck upon their coins; it is to be found among the medals and engravings of the Greeks; and it ſtill adorns ſome of the divinities of India.

It may, however, be obſerved, that the circumſtances which probably gave riſe to a veneration for the Lotos, were common to Egypt and to Hindoſtan, and might have equally operated on the minds of a ſuperſtitious people, though entirely unacquainted with each other. Both the Hindoos and Egyptians paid adoration to the Sun; water * was likewiſe revered by them: the appearance, therefore, of a beautiful flower upon that element in the morning, as if to ſalute the riſing God, and its cloſing and hiding itſelf on his diſappearing in the evening, were circumſtances that muſt ſoon have attracted notice, and, by the art of the prieſthood, might eaſily be aſcribed to ſomething more than natural cauſes. But however plauſible this way of arguing may appear, I think the kind of veneration ſhewn

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* Aſiatick Reſearches, vol. i. p. 243.

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* As the Nile in Egypt, ſo every river in Hindoſtan, from its beneficent effects, is the ſuppoſed offspring of ſome divinity. The Brimha-pooter, is the ſon of Brimha.—The Ganga, or Ganges, flows from Viſhnou.—The Jumna, or Yamna, is deſcended from the Sun.—The Kriſhna, the Bawany, &c. all have ſome parent deity.

by both people for the Lotos, is ſo peculiarly alike, as to entitle it to ſtand as one of the many proofs that are to be found, of their near affinity to each other.

An abhorrence to the ſhedding of blood,—the offspring of nature, nurſed by habit, and ſanctified by religion;—the influence of the moſt regular of climates, which leſſens the wants of life, and makes men averſe to labour;—perhaps, alſo, the moderate uſe of animal food, and abſtinence from ſpirituous liquors; contribute to render the Hindoos the mildeſt, and probably the moſt enervated, inhabitants of the globe *. That they ſhould poſſeſs patience and re-

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* In a country of ſuch immenſe extent, there are undoubtedly exceptions to this general character; people accuſtomed to war acquire courage by being frequently expoſed to danger; and, as has already been obſerved, the inhabitants of the northern parts of Hindoſtan are hardier and ſtronger than thoſe of the ſouth.

ſignation under calamity, is perhaps not much to be wondered at, as the ſame cauſes that tend to damp exertion may produce thoſe qualities; but we have alſo numberleſs inſtances of firmneſs and active courage that occaſion a conſiderable degree of ſurpriſe. The gentle, and generally timid Hindoo, while under the influence of his religion, or his ideas of duty and honour *, will not only meet death with indifference, but embrace it by choice.

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* Many notions of honour depend on certain received opinions. The Greek and Roman heroes do not ſeem to have been ſo ſuſceptible of certain expreſſions of reproach, or to have reſented them as affronts, to which a modern, of perhaps leſs virtue, would rather die than ſubmit. Themiſtocles could ſay, "Strike, but hear me."—Falſehood and treachery are held diſhonourable every where.—This may perhaps be denied; but I believe many travellers have fallen into error, by haſtily judging of nations by what may have particularly happened to themſelves: and although theſe vices may be more prevalent in ſome countries han in others, I never knew of any country in which

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An Engliſhman, whilſt on a hunting party, haſtily ſtruck a Peon *, for improperly letting looſe a grey-hound. The Peon happened to be a Rajah-pout, which is the higheſt tribe of Hindoo ſoldiers. On receiving the blow, he ſtarted back with an appearance of horror and amazement, and drew his poignard. But again compoſing himſelf, and looking ſtedfaſtly at his maſter, he ſaid, "I am your ſervant, I "have long eat your bread †:"—and having

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a perſon, who happened to be diſcovered in either, did, not endeavour to excuſe and juſtify himſelf, and thus betray his conſciouſneſs of ignominy.

* A Peon is properly a foot ſoldier. Men of rank have always Peons in their ſervice. They wear a ſabre and poignard. They attend their maſters when they go abroad, carry meſſages, and are in general extremely faithful. Thoſe of the proper Hindoo caſts will not do any menial office; but Europeans frequently take *Pariars*, or *outcaſts*, into their ſervice, whom they employ as Peons.

† The expreſſion literally is, *I have long eat your rice.* Sometimes it is ſaid, *I have long eat your ſalt*, as from the ſcarcity

ing pronounced this, he plunged the dagger into his own boſom. In thoſe few words he ſurely pathetically expreſſed, "The arm that has been nouriſhed by you, "ſhall not be employed to take away your "life; but, in ſparing yours, I muſt give "up my own, as I cannot ſurvive my diſ"honour."

Some ſepoys in the Engliſh ſervice, being condemned to death on account of a mutiny, it was ordered that they ſhould be blown off from cannon in front of the army. Some of the offenders being grenadiers, on ſeeing others who were not, led forth to ſuffer before them, they called out: "As we have generally ſhown the "way on ſervices of danger, why ſhould "we be denied that diſtinction now?"

ſcarcity of that article in many parts of Hindoſtan, and its great importance as an ingredient in food, a very high value is attached to it.

They walked towards the guns with firmneſs and compoſure; requeſted to be ſpared the indignity of being tied; and, placing their breaſts to the muzzles of the cannon, were ſhot away. Though ſeveral had been condemned, the behaviour of theſe men operated ſo ſtrongly on the feelings of the commanding officer, that the reſt were pardoned.

The Rajah of Ongole having been driven from his poſſeſſions, after ſome fruitleſs attempts he reſolved to make a laſt effort to recover them. He accordingly entered the province at the head of thoſe who had ſtill accompanied him, and was joined by many of his ſubjects. The Engliſh officer who commanded at Ongole for the Nabob of Arcot, marched to oppoſe him. They met: in the engagement the Rajah was killed by a muſket ſhot; and moſt of his principal followers having alſo fallen, the reſt of his troops were broken, and fled. The Engliſh commander *, being informed that a relation of the Rajah was on the field wounded, went up to him with an interpreter, to offer him his protection and aſſiſtance. He found him lying on the ground, and ſpeaking to an attendant, of whom he was inquiring whether the Rajah's body had been carried off. Being informed that it had, without making any reply, he gave himſelf a wound with his poignard, of which he almoſt inſtantly expired.

When a Hindoo finds that life is near its end, he will talk of his approaching diſſolution with great compoſure; and if near to the Ganges, or any other ſacred river, will deſire to be carried out to expire on its bank; nor will he do any thing to preſerve life, that may be in any

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* Lieutenant Colonel Thomas Fletcher.

way contrary to the rules of his caſt or his religion. One of the natives, who was employed in an eminent poſt at an Engliſh ſettlement, being prevailed on in a dangerous illneſs to receive a viſit from an European doctor, it was found that by long abſtinence, which in ſickneſs the Hindoos often carry to exceſs, the ſtomach would no longer retain any nouriſhment. The diſorder likewiſe being of a putrid kind, the doctor wiſhed to give *the bark* in ſtrong wine; but the Hindoo poſitively refuſed to take it, notwithſtanding many arguments that were uſed both by the doctor, and the governor who accompanied him, and who had a conſiderable degree of influence over the Hindoo. They promiſed that it ſhould remain an inviolable ſecret: but he replied with great calmneſs, *that he could not conceal it from himſelf*; and a few days afterwards fell a victim to his perſeverance.

Though I could add many examples both of active and patient courage, I ſhall conclude with relating the principal circumſtances of a melancholy ſtory, which has already been detailed by a juſtly eſteemed hiſtorian*, and is commemorated and ſung in ballads, according to the cuſtom of Hindoſtan.

Monſieur de Buſſy having, in 1757, led the army which he then commanded, into the provinces called the Northern Circars, the revenue of which had been, through his means, granted to the French by the Soubadar Salabat Jung; Viziaramrauze, Rajah of Vizianagaram, the moſt powerful of the Rajahs of Cicacole, was chiefly conſulted by him on the affairs of that province, and enjoyed a principal ſhare in his confidence. The Rajah, having either farmed the revenue of Cicacole at a certain rent, or being entruſted with the management of it, ſoon made uſe of the authority which this gave him to gratify an animoſity that had long occupied his mind.

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* Mr Orme.

The poſſeſſions of Rangarow, Rajah of Boobeli, bordered upon thoſe of Viziaramrauze, and diſputes concerning their boundaries, and the diverting the courſe of ſtreams*, were very frequent. But the ſecret, and probably the moſt powerful cauſe of his hatred, was the conſequence that Rangarow derived from his birth; to which the other, notwithſtanding his ſuperior wealth and poſſeſſions, aſpired in vain. Rangarow enjoyed the honour of an illuſtrious anceſtry, and could not always ſuppreſs the indignation which a conſciouſneſs of ſuperior birth is apt to produce in an elevated mind, when expoſed to the inſolence of one of inferior extraction, to whom fortune has been more propitious; he claimed his deſcent from the ancient kings of Orixa, and his perſon and family were univerſally reſpected. Viziaramrauze, comparatively with him, was but of mean extraction; his family had been raiſed and enriched by intrigues at the courts of Mahomedan viceroys.—He took an early opportunity of writing to Rangarow, calling on him to attend him as the delegate of the government, and to account with him for his tribute. The other ſaw the danger to which he was expoſed if he refuſed—the indignity, if he complied; and his feelings being too powerful to yield to the ſuggeſtions of prudence, without deigning to reply, he wrote to Monſieur de Buſſy, aſſuring him of his readineſs to conform in every thing to his commands, except attending on his inveterate enemy; a mortification he conjured him not to inſiſt upon. The letter was probably intercepted by Viziaramrauze, and

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* In a country where water is ſo much required for cultivation, this is often the ſubject of great diſſenſion between neighbouring proprietors of lands.

Rangarow's ſilence and non-appearance were conſtrued into contempt and diſaffection. About the ſame time, ſome ſepoys in the French ſervice, with ſome of Viziaramrauze's Peons, in attempting to enter the Boobeli diſtrict, were driven back. The people of that country ſay, they were ſent on purpoſe by him, without any communication to the Rajah, with a view to provoke reſiſtance. But in whatever way it aroſe, this circumſtance confirmed the opinion Monſieur de Buſſy had been taught to entertain, and Viziaramrauze availed himſelf of that diſpoſition, to perſuade him to march towards Boobeli with their joint forces. When Rangarow was informed of the motion of the French army, and that Viziaramrauze accompanied it, the former attempt that had been made to enter his territory, and his letter not having been replied to, concurred in making him believe that his ruin was reſolved. Being too proud to fly, or preferring any alternative to that of living as a ſuppliant in another country, he took the fatal reſolution, inſtead of going and appealing to the juſtice of Monſieur de Buſſy, to prepare for defence, and ſuffered himſelf to be ſhut up in a ſmall and ill-conſtructed fort with his family and principal relations. The place was immediately attacked; the artillery ſoon made a breach in the walls, but the beſieged, fighting with that courage which is produced by reſentment and deſpair, repulſed an aſſault, though ſuſtained for a conſiderable time. On the 24th of January 1758, a ſecond aſſault was made and repulſed as the former; but the number of the beſieged being now much diminiſhed, Rangarow aſſembled his kinſmen, and informed them, "that as it was impoſſible to "defend the place much longer, or per-"haps even to reſiſt another aſſault, he "had reſolved not to outlive his misfor-"tunes, or expoſe himſelf and his family "to the humiliation of appearing as cap-

" tives before a perſon he deſpiſed: that " he did not wiſh, however, that his ex" ample ſhould have any influence on " them, nor would he offer them any ad" vice: that having followed the dictates " of his own mind, he left them to be " guided by theirs; nor did he ſee that " they ſtood in the ſame predicament " that he did, for as the reſentment of " their enemies was directed entirely againſt " himſelf, they would probably, after his " death, be leſs inclined to ſeverity." But they unanimouſly approved of his ſentiments, and declared that they would not ſurvive him. He then ſent for his only child, an infant ſon, and taking him in his arms, and addreſſing him as all that remained of an ancient, illuſtrious, but unfortunate race of princes, he gave him his dying bleſſing, and delivering him to the care of two of his officers, in whoſe prudence he could confide, he deſired them to conceal themſelves with him in a ſecret place

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till night, and endeavour to convey him to one of his friends, a Rajah, among the weſtern mountains, with this meſſage: "Rangarow ſends you his ſon, as "the laſt pledge of his confidence and "affection."

The reſolutions taken in this aſſembly being adopted by all who were in the place, they employed a ſhort time in performing ſome religious ceremonies, and in taking a ſolemn leave of each other. Returning to their reſpective dwellings, they prepared them for the flames with ſtraw, and ſuch other combuſtible materials as they could procure. The women aſſiſted them with alacrity and zeal, and every one received the wound of death, from the hand of the perſon to whom ſhe was moſt nearly allied, or gave it with her own. This dreadful ſcene being cloſed, the men ſet fire to their houſes, that they might yet ſee this laſt ceremony performed, and be certain that the bodies of their women ſhould not be expoſed to any inſult.

The enemy obſerving the conflagration, had again mounted the breach at the time Rangarow and his followers returned to it. He fell by a muſket-ball; and every man who accompanied him was killed, as they diſdained to receive quarter. The only living perſon found in the fort was an old Brahman, who related the diſmal tale *.

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* I was told the circumſtance as above related by ſome of the Rajahs of that part of the country, who had the means of being perfectly informed. The Boobeli diſtrict was in the poſſeſſion of the Rajah of Vizianagaram not many years ago; though, I believe, Rangarow's ſon was then alive, and perhaps is now living. He was then ſupported by the benevolence of ſome of the Rajahs.

In Quintus Curtius we have an example ſimilar to this:—*Sed cum in obſidione perſeveraſſet, oppidani deſperatâ ſalute, ignem ſubjecere tectis, ſe quoque ac liber conjugeſque incendio cremant. Quod cum ipſi augerent hoſtes entinguerent, nova forma pugnæ erat, delebant incolæ urbem, hoſtes defendebant.* Q. Curt. lib. ix. cap 4.

Monſieur de Buſſy, who is ſaid to have been deeply affected by this horrid cataſtrophe, reſolved to quit a place where every object recalled to his mind the unhappy fate of its late inhabitants. Notwithſtanding the various revolutions which the empire had undergone, they ſtill had retained a ſmall and remote corner of the extenſive poſſeſſions of their anceſtors, which they might have continued to enjoy for many ages yet to come, but for the precipitancy of Europeans, who, on more occaſions than this, have been the cauſe of much miſery and wretchedneſs, by blindly taking part in Aſiatic diſputes, without properly inquiring into and underſtanding them.

The two officers to whoſe care Rangarow had confided his ſon, having ſucceſsfully executed the truſt that was committed to them, came diſguiſed as Yogeys into the camp of Viziaramrauze the day preceding

that

that on which the army was to march from Boobeli. With the freedom allowed to thoſe devotees, they took their ſtation under a tree near his tent, without being queſtioned. In the night they privately entered it, by creeping on the ground, and cutting a hole in the ſide of it where there happened to be no centinel. He was a corpulent unwieldy man: they found him lying on his bed aſleep; but awaking him, and telling him who they were, they ſtruck him with their poignards. The guards, on hearing a noiſe, ruſhed in; but Viziaramrauze was dead, being pierced with many wounds. Though they might, probably, have eſcaped by the way they came in, they did not attempt it; but ſtanding by, and pointing to the body, ſaid, "Look here, "we are ſatisfied." They related the means they had taken to avenge their chief; and, having declared that no other knew their intention, or was concerned with them, they were put to death, ſatisfied with what they had done, and entirely reſigned to receive their puniſhment *.

The Hindoos are great obſervers of decorum; their manners are unaffected; they poſſeſs much natural politeneſs, and have an extraordinary degree of caution in not ſaying or doing any thing which they imagine may offend. The Brahmans in general ſhew the leaſt civility, which is owing to the precedence they aſſume over the other caſts, and the deference that is continually ſhewn them.

Some years ago, the governor of an European ſettlement was invited with ſome

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* For another proof of the contempt which the Hindoos have for life, when put in competition with their ſentiments of honour or religion, ſee a remarkable inſtance of a Tanjorine officer, who burnt himſelf to death at Devi-Cotah when taken by the Engliſh—to be found in Orme's Hiſtory of the Tranſactions of the Britiſh Nation in Hindoſtan, vol. i. p. 116.

other gentlemen to a feaſt given by a Rajah on account of a wedding. It conſiſted, as their evening entertainments always do, of fireworks, dancing, and ſinging. The place where the Rajah received the gueſts, was a parterre, or ſmall flower garden, ſurrounded by an arcade, or open gallery, ſpread with carpets, and, as is uſual, theſe covered with white linen cloth. In the middle of the parterre, there was a baſon with a fountain. The gueſts entered by a gate in the centre of the building, oppoſite to the ſide where the Rajah ſat; and walking up through the parterre, ſaluted him, and took their ſeats in the gallery. An elderly man, after having paid his compliments to the Rajah, inadvertently fell into the baſon. The attendants immediately ran to his aſſiſtance, and took him out. The words and looks of all the natives were highly expreſſive of concern; but when their anxiety had ſubſided, by being informed that he had not received any injury, they were not a little ſurpriſed to obſerve ſome of the Europeans in an immoderate fit of laughter, for which they were entirely at a loſs to account.

I remember a young Rajah, a boy of about twelve years old, who came to viſit an Engliſhman, and though he never had ſeen any European before, his manner was polite and unembarraſſed; neither did he expreſs any ſurpriſe at dreſſes and objects that were entirely new to him: yet this did not proceed from apathy or want of obſervation, for I underſtood afterwards, that he was very inquiſitive, and aſked a variety of pertinent queſtions.

The mental as well as phyſical faculties of the human ſpecies ſeem to arrive ſooner at maturity in Hindoſtan, than in colder climates; and it is not uncommon to ſee children behave and ſpeak with a degree of gravity and propriety that ſeems incompatible with their age. But the mind, like the body, perhaps does not enjoy that vigour which is to be found in the natives of Europe. Beſides moral cauſes, which undoubtedly have conſiderable effect, the *climate* certainly tends to enervate at leaſt the body; it is leſs capable of bearing fatigue; the wants of life being few and eaſily procured, exertion is leſs excited; and every thing conduces to encourage indolence, and love of eaſe.

The venereal diſeaſe, that inveterate enemy of the human race, is to be met with in every part of Hindoſtan; and, I preſume, exiſted there long before the diſcovery of America by Columbus. The idea that it was originally peculiar to that quarter of the globe, is certainly erroneous: Like many other general opinions, it was admitted without inquiry; but it now ſeems extremely queſtionable, whether it was even brought from thence into Europe.

Had it been carried into Hindoſtan by Europeans ſince the diſcovery of America, the epoch is ſo recent, and the evil ſo great, that in a country inhabited by an enlightened people, and in which there is a conſtant correſpondence between the principal towns, the time when it appeared, and probably the manner in which it was introduced, would have been marked and handed down to us. But there is no ſuch tradition to be found; and it is but fair, therefore, to conclude, that the Hindoos were afflicted with it long before we became acquainted with them *.

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* It appears, that this diſeaſe was found very prevalent in the iſland of Madagaſcar, by the early navigators thither. M. Dellon, ſays, "Au reſte comme tous "ces inſulaires menent une vie diſſolue et dereglée, la "plus part ſont infectés de maladies veneriennes, "dont ils ſe gueriſſent d'une façon tres particuliere, "&c." See Dellon, vol. i. page 44. edit. ut ſupra.

The gout, likewiſe, is every where found, though it ſeems milder in its effects, and leſs frequent, than in Europe, which may partly be owing to the extreme temperance of the people, and to the humour being in ſome degree carried off by the almoſt conſtant perſpiration that is produced by the heat of the climate.

The ſmall pox, wherever it appears, is more rapid in its progreſs, and generally more fatal, than in colder countries. Villages may be ſeen almoſt wholly deſerted by their inhabitants from the apprehenſion of this diſorder; which circumſtance, among other things, may ſerve as a proof, that they do not believe in predeſtination.

The Hindoos are prohibited under the ſevereſt penalty, that of loſing their caſt, from quitting Hindoſtan without permiſſion; and the rules and reſtrictions with reſpect to their diet, render it almoſt impoſſible, without ſome exemption from them. Whether merchants and bankers have a general diſpenſation, or travel by particular leave of the principal Brahmans at the places where they reſide, we know not: but they and their agents now, as formerly, ſettle in different foreign countries, and perform the voyages neceſſary to their occupation. They, however, every where abſtain from eating ſuch food as is forbidden them by their laws, and obſerve, as far as poſſible, their ablutions, and other religious duties *.

There is a claſs of people, called *Banjaries*, that do not belong to any caſt, or any particular part of Hindoſtan. They live in tents, and travel in ſeparate bodies, each of which is governed by its own particular regulations. They come frequently to towns on the ſea-coaſt, with oxen loaded with wheat and other articles; and, in exchange, take away ſpices, cotton, and woollen cloths; but principally ſalt, which they carry to the interior parts of the country. Many of theſe parties have ſome thouſands of oxen belonging to them. They are rarely otherways moleſted, even in war, than by being ſometimes preſſed into the ſervice of an army to carry baggage or proviſions; but, as ſoon as their ſervices are no longer wanted, they are paid and diſmiſſed.

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* Mr. Stuart, and others, who have viſited thoſe eſtabliſhed in foreign countries.

There are many monuments in India, which prove that the Hindoos, not only in the ſcience of aſtronomy, but alſo in mechanics, and other arts, had a knowledge greatly ſuperior to that which they *now* poſſeſs; and there is a particular character ſtamped on all their ancient works, which, like the pencil of a painter, diſtinguiſhes the original from the performance of thoſe who may have copied it, however excellent, or even ſuperior, the copy may be. But though I do not pretend to give my opinion as deciſive upon the ſubject, I cannot help obſerving, that in examining ſome ſtatues of Egyptian workmanſhip, their ſtrong reſemblance to thoſe of the Hindoos gave me the idea of a copy, in which ſome of the acceſſary parts of the original were left out. In the art of painting, the Hindoos certainly do not excel; nor does any thing remain to ſhew that they were ever much ſuperior to what they now are. They are not ſo deficient in the art of colouring as in drawing, and they ſeem to be almoſt wholly ignorant of the principles of perſpective. In ſculpture, they appear to have made greater progreſs. Their ſtatues, as I have before obſerved, bear a great reſemblance to thoſe of the Egyptians; and though in general they are rudely executed, and without much regard to anatomy, many of them diſcover a degree of ſkill ſcarcely ſurpaſſed by the beſt Grecian artiſts.

A proof of the once flouriſhing ſtate of architecture among them, is to be found in ſome of their ancient temples. While the ſtupendous ſize of the towers, the height and ſolidity of the walls, the ſpace that is encloſed by them, and the immenſe labour that the whole announces, excite our wonder, and impoſe reſpect; we find cauſe to admire the beauty, and often the ſimplicity, of their compoſition. Many are ſtill in a ſtate of perfect preſervation, but others appear to be almoſt entirely conſtructed of the fragments of ancient works deſtroyed by the Mahomedans, and rebuilt by the pious Hindoos, when they had obtained a reſpite from perſecution, but had loſt their taſte and knowledge in the arts. The temples at Joadpour are a remarkable inſtance of this fact; there, are to be ſeen columns ſtanding upon ancient capitals, others ſupporting baſes, and maſſy piers, conſtructed entirely of mutilated pieces of ſculpture.

The ſtudy of medicine is followed in Hindoſtan, by perſons who devote themſelves entirely to that profeſſion. In their books are to be found the names, and ſuppoſed cauſes of almoſt all diſeaſes that are known, and receipts for the remedies that are to be applied. They conſult the pulſe with much attention, and, perhaps aided by the great ſenſibility of their touch, they diſcern with exactneſs the leaſt variation in its motion. In all bilious caſes they preſcribe copious purging, but are at all times averſe to bleeding, or vomiting. In feveriſh complaints, they chiefly truſt for a cure to extreme abſtinence, and large draughts of *cangi*, or light gruel made of rice. Mr. Stuart, whom I have already quoted, being with Hyder Ally in the engagement in which he was defeated by the Mahrattas, was left on the field covered with wounds, and taken priſoner. Beſides gun-ſhot wounds, he had many deep cuts on the head and arms with the ſabre. He was put into a *choultry*; his wounds were examined; and no ball having lodged, they were waſhed and tied up with freſh leaves, the names of which he does not remember. In fifteen days he was entirely out of danger, and able to move about; but during that time he had taſted nothing but *cangi*.

According to the accounts of the miſſionaries *, the Hindoos poſſeſs a conſiderable degree of knowledge in chemiſtry; and alchemy is as much in vogue and as ruinous in its conſequences, as it was formerly in Europe.

We do not poſſeſs any ſufficient knowledge of their muſic, to enable us to give an opinion upon it. But though ſome of their airs are very melodious, they ſeem to be but little advanced in that art, comparatively with the progreſs it has made in Europe.

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* La Croze, vol. ii. p. 309.

They have a great variety of muſical inſtruments. Thoſe uſed in war are, a kind of great kettle drum, which is carried on a camel, and ſometimes on an elephant; the Dole, a ſort of long narrow drum, that is ſlung round the neck of the perſon who beats it; the Tamtam, a flat drum, reſembling a tabor, but larger and louder; the Talan, or cymbal; and various ſorts of trumpets. But inſtead of the trumpet, the mountaineers and inhabitants of the woods uſe a horn, and thoſe on the ſea-coaſt ſometimes a large conch ſhell.

To accompany the dancers and ſingers, they generally uſe the Dole and Tamtam, by occaſionally ſtriking or rubbing them with their fingers; flutes of different ſorts; ſmall cymbals that are frequently made of ſilver; and the Bein, or *Vina*, a ſtringed inſtrument, which is played upon in the ſame manner as the guitar, but is larger, and has greater powers *.

The Tary is a trumpet of great ſize and moſt lugubrious ſound, which they ſometimes uſe to announce the death of perſons of diſtinction, and conſtantly at their funerals.

At the temples they occaſionally uſe all their different inſtruments.

There are ſtrollers, whoſe occupation is to intrap ſnakes, who uſe an inſtrument called Magouty, reſembling a ſmall bagpipe, in order, as they pretend, to bring them from their lurking-places by the charm of their muſic. They carry a number of thoſe reptiles with them in bags, which, though of the moſt venomous kind,

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* See SKETCH VIII.

they take out with the naked hand; and, throwing them on the ground, they are taught to rear and move about to the ſound of the Magouty. They very gravely ſay, that by certain incantations, which *they only* are acquainted with, they cannot do them any harm. But it is probable, that the fangs which convey the poiſon are taken out; though others ſay, that they only have the precaution to make them expend their venom, by frequently biting ſomething previous to their ſhewing them.

Some of their jugglers are ſo extremely expert, that ſeveral of the early travellers and miſſionaries ſeem to have been fully perſuaded, that many of their tricks were performed by ſupernatural powers, obtained by means of conjurations.

When we obſerve how few and ſimple the utenſils are, that are employed by the artiſans in Hindoſtan of every kind, we muſt be ſurpriſed at the niceneſs and delicacy of ſome of their works, and the ſize and magnificence of others; for which nothing but the extreme attention and unwearied patience which characteriſe the inhabitants of that country can account.

The weaver early in the morning ſets up his loom under the ſhade of a tree, and takes it down in the evening. The fine muſlins are indeed woven within doors, the thread being too delicate to be expoſed to the agitation of the air; but it is not uncommon, near manufacturing villages, to ſee groves full of looms employed in weaving the coarſer cloths.

The ſilverſmith often works for daily hire, and brings his whole apparatus to the houſe of the perſon who employs him. His furnace is a common earthen pot; his crucibles are made of clay mixed with the aſhes of cow-dung; and theſe, with a ſmall anvil, a file, a hammer, and a pair of pincers, form a pretty exact liſt of the furniture of his ſhop. With clay, modelled with the fingers, he will imitate any thing that may be given to him; and ſome of their works in filligree are extremely delicate and curious.

The utenſils of all the artiſans and manufacturers partake of the ſame kind of ſimplicity.

Lacquering and gilding muſt have been long known to the Hindoos, and employed by mem in various works of luxury and ornament. We find them in uſe all over Hindoſtan, though, in ſome parts, the lacquering is in a greater degree of perfection than in others *.

In

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* Bernier, in ſpeaking of the Kaſhmirians, ſays:

H 2 "Ils

In the towns and villages, not only every caſt, but each claſs of artiſans and manufacturers, has its own particular quarter. The Chandalas and all unclean tribes are in ſome extremity by themſelves, nor dare they even paſs through the ſtreets that are inhabited by any ſuperior caſts.

Rice is the principal article of nouriſhment of all the natives; and the firſt object of attention in the cultivation of it, is to have the ſoil plentifully ſupplied with water. If there be a ſcarcity of water, the harveſt is ſcanty in proportion to it; and a ſucceſſion of

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" Ils font des Palekys, des bois de lits, des coffres,
" des écritoires, des caſſettes, des cuillers et pluſieurs
" autres ſortes de petits ouvrages, qui ont une beaute
" toute particuliere, et qui ſe diſtribuent par toutes
" les Indes. Ils ſavent y donner un vernis, et ſuivre
" et contrefaire ſi adroitement les veines d'un certain
" bois, qui en a de fort belles, y appliquant des filets
" d'or, qu'il n'y a rien de plus beau."

Voyages de Bernier.

dry weather in the rainy ſeaſon is ſure to produce a famine. In travelling through Hindoſtan, ſome opinion may be formed of the wiſdom and benignity of the government, by the number, and ſtate of preſervation, of the tanks and water-courſes *. Unhappily, in many of thoſe countries that groan under a foreign yoke, theſe and other public works of utility or magnificence, being neglected, are going gradually to decay.

When the rice is grown to a certain height, it is plucked up, and tranſplanted in ſmall parcels into fields of about a hundred yards ſquare, which are ſeparated from each other by ridges of earth, and daily ſupplied with water, that is let in upon them from the neighbouring tanks.

When the water in the tanks falls below the level of the channels that are made to

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* See page 105.

let it out, it is drawn by what is called on the coaſt of Coromandel a Picoti, a machine equally ſimple and ingenious. It is compoſed of a piece of timber, generally a palm-tree, fixed upright in the ground, ſupported on each ſide, and forked at the top to admit another piece, which moves tranſverſely on a ſtrong pin driven through the fork. The tranſverſe timber is flat on one ſide, and has pieces of wood acroſs it, in the manner of ſteps. At one end of this timber there is a large bucket, at the other a weight. A man walking down the ſteps throws the bucket into the well or tank; by going up, and by means of the weight, he raiſes it; and another perſon ſtanding below empties it into a channel made to convey the water into the fields. The man who moves the machine may ſupport himſelf by long bamboos that are fixed in the way of a railing from the top of the piece of upright timber towards the well. On emptying the buckets, they ſing out the number that has been drawn, and add to it the name of *Samy*, or ſome other deity. Every garden has its Picotis, and every evening at ſun-ſet you ſee them in motion, and hear the ſong.

In a country ſo full of inhabitants, and where the price of labour is ſo cheap, thoſe complicated machines that are invented to ſupply the place of many hands, being leſs required, genius in this reſpect is ſeldom excited; and the knowledge of the Hindoos in mechanic powers and the laws of motion, ſeems therefore to have only kept pace with their wants.

Beſides rice, there is a variety of other grains, which, as they require leſs water, may be planted on high lands. But for the rice they chooſe the loweſt ſituations that can be found. Wheat, I believe, is no where cultivated lower than about the 20th degree of latitude, and even there, it is only to be found in valleys, in the mountainous parts of the country; but it is every where to be purchaſed, as, beſide what is imported by ſea, it is brought into the ſouthern provinces by the *Banjaries* *.

The *Riuts*, or cultivators of the ground, are now kept, in many countries, in a ſtate of great penury and wretchedneſs; a melancholy reflection, eſpecially when we conſider, that on their labour depends what we enjoy. I remember, in travelling, to have ſpoken, by an interpreter, to ſome who were repoſing themſelves in the heat of noon in a *Tope* †, or grove, where I happened to halt. They gave me an account of their fatigues and their misfortunes; and, making uſe of ſome of thoſe geſtures that are common to the people of India, and often very expreſſive: one of them ſhewed me his feet covered with bliſters, by being alternately in the water and on the ſcorching ground; and pointing to ſome coarſe rice and a few pepper pods, ſaid: "*This is all we have in return.*" I am ſorry to add, that I fear he gave but too faithful a repreſentation of the ſtate of ſome millions beſides himſelf.

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* See page 89.

† *Topes* are very frequent, and ſome of them are of conſiderable extent, containing perhaps 100 acres of land. They are generally either of Tamarind or Mango-trees, planted in regular rows.

With the firſt accounts we have of Hindoſtan, and as far as inquiry has yet been able to go, a mighty empire at once opens to our view, which, in extent, riches, and the number of its inhabitants, has not yet been equalled by any one nation on the globe. We find ſalutary laws, and an ingenious and refined ſyſtem of religion, eſtabliſhed; ſciences and arts known and practiſed; and all of theſe evidently brought to perfection by the accumulated experience of many preceding ages. We ſee a country abounding in fair and opulent cities*; magnificent temples and palaces;

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* *Gour*, called alſo Lucknouti, ſuppoſed to be the Gangia Regia of Ptolemy, ſtood on the left bank of the Ganges, (in looking towards Calcutta,) about twenty-five miles below Rajial, in lat. 24°, 53″, and long. from Greenwich, 88°, 4″. It is ſaid to have been the capital of Bengal ſeven hundred and thirty years before Chriſt. It was repaired and beautified by the Mahomedan emperor Acbar, who gave it the name of Jenutabad; but was deſerted by its inhabitants on account of an epidemical diſtemper, who imagined that it was abandoned by its patron deity, and devoted to divine vengeance. No part of the ſite of ancient Gour is nearer to the preſent bank of the Ganges than four miles and a half; but a ſmall ſtream, which communicates with the Ganges, runs by its weſt ſide, and is navigable in the rainy ſeaſon. On the eaſt ſide, in ſome places within two miles of it, is the river Mahanda, which is always navigable, and alſo runs into the Ganges. The ruins of Gour are on the old bank of the Ganges, and extend not leſs than fifteen miles in length, and from two to three in breadth. Several villages ſtand on part of its ſite; the remainder is covered

uſeful and ingenious artiſts employing the precious ſtones and metals in curious workmanſhip;

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covered with thick foreſts, the habitation of tygers and other beaſts of prey; or become arable land, though the ſoil is chiefly compoſed of brick-duſt.

Maj. RENNEL.

Cannoge, the ruins of which are of great extent, is ſituated on the right bank of the Ganges, (in looking towards Calcutta,) near the place where the Caliny or Calinuddy river joins it, in lat. 27, 3. and eaſt long. from Greenwich 80. 13. It is ſaid to have exiſted above one thouſand years before Chriſt, and is mentioned as the capital of Hindoſtan under the predeceſſor of Phoor, or Porus. The ſucceſſor of Porus, Sinſarchund, or the Sandracotta of the Greeks, paid tribute to Alexander's ſucceſſors; and Jona, the ſecond in ſucceſſion from Sinſarchund, reigned at Cannoge; it may therefore be ſuppoſed that, as it was the capital under the predeceſſor of Porus, and under Jona, it was alſo the capital in the intermediate reigns; and if ſo, it was the place where the ambaſſadors of Seleucus were received, which they mention by the name of Palibothra. In extent and grandeur, Cannoge perfectly anſwers to the deſcription of Palibothra. Some Hindoo writers give magnificent accounts of its riches manſhip; manufacturers fabricating cloths, which, in the fineneſs of their texture, and the

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riches and populouſneſs. No longer ago than the ſixth century it contained thirty thouſand ſhops and ſtalls where beetle-nut was ſold *

Ptolemy makes Palibothra appear to be in lat. 27. between the towns of Malibi on the weſt, and Athenagarum on the eaſt. The real latitude of Cannoge, by obſervation,

* The *beetle* is a leaf of a hot aromatic quality, which grows on a creeper, that twiſts itſelf round a ſlender tall tree, planted in regular groves on purpoſe for the *beetle* plant. The Hindoos chew the leaf with the *arek* nut, and a ſmall quantity of ſhell lime; this mixture, in chewing, produces a reddiſh juice, which they ſpit out.

The *arek* nut grows on a tall ſtraight tree, which is often uſed for maſts and yards of the ſmall veſſels of the natives. —The nut has no ſhell, and when diveſted of the ſkin, and dried, reſembles in ſize and colour, the nutmeg.

The uſe of the *beetle*, by both ſexes, and all ranks, is univerſal all over India, and not merely confined to Hindoſtan. It is conſtantly preſented to viſitors, prepared in ſmall parcels, of a fit ſize to be put into the mouth, conſiſting of two or more leaves, ſpread with a ſmall quantity of the ſhell lime, and folded and neatly wrapped round a piece of the *arek* nut. Sometimes the cardantium, or a bit of clove, is added.

the beauty and duration of ſome of their dyes, have, even yet, been but barely imi-

tated

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obſervation, is 27. 3. and the latitudes given by him to Malibi and Athenagarum, are nearly thoſe of Matura and Audia, or Oude. The diſtances of the two former from Palibothra, anſwer minutely to the diſtances of the two latter from Cannoge. I am of opinion that we may place ſome reliance on the poſition given by Ptolemy to Palibothra, for on a compariſon of the latitudes of five different places between the Indus and the Ganges, I find the greateſt difference to be only twelve miles between his and mine.

	Ptolemy.		
Taxilla, the paſs of the Indus, or Attock,	32. 20.	Attock	32. 20.
Conflux of the Hydaſpes and Indus -	30. 00.		29. 48.
Malæta - - -	25. 54.	Mirrta	25. 50.
Ardone - - -	30. 12.	Ajodin	30. 15.
Dedali - - -	30. 32.	Debalpour	30. 24.

But it ſhould not be forgotten that the country between Sinde and Palibothra was the beſt known to the ancients.

Pliny aſſigns for the ſite of Palibothra a ſpot four hundred and twenty-five Roman miles below the conflux of the Ganges and Jomanes, or Jumna; and alſo

enumerates

tated by other nations †. The traveller was enabled to journey through this immenſe enumerates particulars of the diſtance between the Indus and the mouth of the Ganges: and although he does not in all caſes correſpond with the map, yet it muſt be allowed that, upon the whole, there is a degree of conſiſtency in his account of the reſpective poſition of places, that merits conſideration.

In order to aſcertain Pliny's ſcale, it will be neceſſary to compare his diſtances with mine in ſome known part of the route from Indus to the mouth of the Ganges; and none appears fitter for this purpoſe, than the menſe country with eaſe and ſafety; the public roads were ſhaded with trees to defend

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† Hindoſtan has ſcarcely any mines of gold or ſilver, and the vaſt quantities of thoſe metals that were found circulating in coins, and employed in works of luxury and embelliſhment, were chiefly procured in exchange for its manufactures, and were the contributions of other nations. Pliny, in ſpeaking of the route from Egypt to India, ſays, "it is as yet but "little known by the public, notwithſtanding it is of "ſo much importance, as there is not a year that "India does not receive fifty millions of ſeſterces for "its merchandize, on which the traders gain a hun-"dred for one."

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the ſpace between the part of the Jumna neareſt to the ordinary road into Hindoſtan, and its conflux with the Ganges. This diſtance in Pliny is 623 miles, and on my map 354 geographical miles; ſo that $\frac{57}{100}$ of a geographical mile is equal to a mile of Pliny reduced to horizontal diſtance, or about $\frac{7}{10}$ by the windings of the road, agreeing nearly with a Roman mile, for which it was doubtleſs intended. Taking this for a ſcale, we ſhall find that about 110 ſuch miles will reach from the aforeſaid part of the Jumna, to the part of the Ganges which is neareſt to that, or about Moonygurry; 286 more will reach to Cannoge, which, being at the junction of the Calini with the Ganges, and a very large place, I am inclined to ſuppoſe that Calinapaxa is meant for it; and 228 more will reach to the conflux of the Ganges and Jumna, that is, to Allahabad. Between the Indus and Hyphaſis (Setlege), the proportions do not hold ſo good. For inſtance, between the Indus and Hydaſpes (Behāt) Pliny reckons 120 miles; which by my map is 135, if Alexander came by Rotas, the ordinary road; for had he taken the road that Timur did, the diſtance would be leſs than 120. Again, between the Hydaſpes and Hyphaſis, defend him from the ſcorching ſun; at convenient diſtances buildings were erected for

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phaſis, Pliny reckons 390 miles, which is only 300 by the uſual route towards Sirhind, and 350, ſuppoſing he went towards the lower parts of the river, which I think highly probable: but as the country between the Hydaſpes and Hyphaſis was the ſeat of war, in which it may be ſuppoſed that Alexander was often led out of the direct road, it cannot be expected that the diſtance of this part ſhould be ſo well aſcertained as the others.

Between Alexander's poſition on the Hyphaſis (Setlege), and the Jomanes (Jumna), Pliny reckons 336 miles, which exceeds the diſtance between thoſe rivers in the line of the great road from Lahore to Delhy about 106 miles; but 336 miles is really the diſtance between the Jumna and that part of the Hyphaſis (or Setlege), below the conflux with the Bea, and which I ſuppoſe to have been Alexander's poſition when he erected his altars.

Pliny ſtates that Palibothra is 425 miles below the conflux of the Ganges and Jumna, and the mouth of the Ganges 638 miles from Palibothra, or 1063 from the conflux. It is true that this diſtance on the map is only 1000 ſuch miles by the road; but we for him to repoſe in; a friendly Brahman attended to ſupply his wants; and hoſpitality and the laws held out aſſiſtance and protection to all alike, without prejudice or partiality *.

Their laws being interwoven with their religious doctrines, perhaps threw too great a preponderance on the ſide of the prieſthood; but the evil which this might have

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we ſhould reflect, that our own ideas of this diſtance did not come nearer the truth after an intercourſe of near two centuries with India, and indeed until the preſent time; for it will be found that Monſieur D'Anville's map of India, publiſhed in 1752, repreſents the diſtance as much ſhort of the truth as Pliny goes beyond it. Maj. RENNEL.

* Sunt et apud Indos, ſtatuti principes qui injurias ab advenis prohibeant. Si qui aegrotantes, conductis medicis curant; defunctoſque ſepeliunt, eorum pecuniâ proximis traditâ. *Diod. Sic. l. 2. cap.* 10.

The ſame is confirmed by authors from whom Strabo has copied occaſioned ſeems, in ſome ſort, to have been rectified by the excluſion of the members of that order from any temporal employments; ſo that while they guarded the people from tyranny, they ſecured to the ſovereign the peaceable obedience of his ſubjects.

The ſciences, being confined to a particular ſet of men, perhaps could not take that flight which they have done in countries where they are open to the world at large; and where genius is encouraged and reſpected in whatever ſphere it may appear. The prieſts in Hindoſtan ſeem early to have foreſeen, that advancement in knowledge would produce the decline of their ſpiritual authority, and they guarded therefore againſt it, with a degree of caution and ſucceſs, ſcarcely to be exampled in any other civiliſed country. Yet, with all the exceptions that can be made, we muſt allow, that their laws and government tended, as much as any others we are acquainted with, to procure peace and happineſs. They were calculated to prevent violence, to promote benevolence and charity, to keep the people united among themſelves, and to hinder their tranquillity from being diſturbed by the introduction of foreign innovations.

We afterwards ſee the empire over-run by a fierce race of men, who, in the beginning of their furious conqueſts, endeavoured, with their country, to ſubdue the minds of the Hindoos. They maſſacred the people *; tortured the prieſts; threw down many of the temples; and, what was ſtill more afflicting, converted ſome of them into places of worſhip for

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* Tamerlane ordered about 100,000 Hindoo captives to be put to death at once, which was immediately executed by his cavalry.

their prophet *: till, at length, tired with the exertion of cruelties which they found to be without effect, and guided by their intereſt, which at leaſt led them to wiſh for tranquillity, they were conſtrained to let a religion and cuſtoms ſubſiſt, which they found it impoſſible to deſtroy. But during theſe ſcenes of devaſtation and bloodſhed, the ſciences, being in the ſole poſſeſſion of the prieſts, who had more preſſing cares to attend to, were neglected, and are now almoſt forgotten.

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* The temple of Eiſhuar, at Benares is now a Mahomedan moſque, and two lofty minarets were erected on it by order of Aurengzebe. Mr. FORSTER.

SKETCH XIII.

Affinity between the Religion of Siam, China, Japan, and Thibet, and that of Hindoſtan *.

THE *Talopins*, or Siameſe prieſts, ſeem generally to acknowledge, that their religious doctrines were brought from the weſt. They ſay, that the Deity having appeared in the world, and more eſpecially on the *banks of the Ganges*, in different ſhapes, aſſumed the figure of a black man, with curled hair, took the name of *Samana Codom*, and came to Siam. M. Ziegenbalg informs us, that, according to the aſſertions of ſome Hindoos, Viſhnou, in one of his incarnations, deſtroyed, or diſperſed, two heretical ſects, one called the *Buddergueuls*, and the other the *Shamanargueuls* or *Samaniens* *, who, eſpecially the latter, affected to deſpiſe the theology of the Brahmans, and denied the exiſtence of a Supreme Being. M. de la Croze imagines from hence, that the religion and ſcience of the Hindoos may have been carried to Siam by the Samaniens. In ſupport of this conjecture, he quotes two paſſages from M. de la Loubere; in one of which it is alleged, that the people of Siam do not adore a ſupreme inviſible Being; and in the other, ſpeaking of their firſt legiſlator, it is ſaid that *Codom* was his name, and that *Samana* means, in *Balic* language, a *devotee of the foreſts*. But I confeſs that the inference drawn by M. de la Croze, does not appear to me to be concluſive; for if the Samaniens were driven from Hindoſtan by the Brahmans on account of their hereſies, it is very improbable that they ſhould teach in another country the doctrines they had condemned in their own; and the opinion, that the Siameſe do not believe in a ſupreme *inviſible Being*, ſeems to have been haſtily adopted by ſtrangers, from their not finding a temple dedicated to his worſhip, and obſerving that the adoration and offerings of the multitude were directed to particular deities. But the aſſertion of the Brahmans makes it by no means certain that the *Samaniens* denied the exiſtence of God; and if we are diſpoſed to believe their expulſion from Hindoſtan and their arrival in Siam, we may attribute it to ſome other cauſe beſide atheiſm. Like the Jeſuits of Europe, it is ſaid that the Samaniens, being diſtinguiſhed for their manners and learning, became the objects of jealouſy to the prieſthood.

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* With the religion of Arracan and Pegu we are not much acquainted, but as far as I have been able to learn, it is almoſt entirely the ſame with that of Siam.

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* See vol. i. p. 244.

Father Tachard informs us, that a famous *Sancra* *, in ſpeaking on the myſteries of his religion, gave the following account of its origin, which, though it materially differs from the ſtory of *Samana Codom*, will be found to be intimately connected with the opinions and doctrines of the Hindoos. He ſaid, that about 2231 † years ago, a young virgin, being inſpired from heaven, quitted the world, and wandered into the moſt unfrequented parts of an extenſive foreſt, there to await the coming of a God that had been long announced to anxious mankind. While ſhe was one day proſtrate in prayer, ſhe was impregnated by the ſun-beams. Some time afterwards, perceiving ſhe was with child, though conſcious of her virgin innocence, her modeſty was abaſhed, and ſhe fled farther into the foreſt, to hide herſelf from the eye of man. Arriving at the border of a lake that is between Siam and Camboia, ſhe was there delivered of a *heavenly* boy. But the virgin mother being without milk to nouriſh him, in her maternal anxiety broke out into lamentations of deſpair. While ſhe was thus bewailing her miſfortune, ſhe ſaw a plant moving on the water; ſhe was attracted towards it; ſhe held her ſon in her arms; the flower opened to receive him, and again contracting itſelf, formed his cradle*. There leaving him ſhe retired, and being abſorbed in contemplation on what had paſſed, ſhe diſappeared, being, it is imagined, immediately conveyed to heaven, without paſſing through thoſe ſtages to which mortals in general are condemned. A holy hermit, who had come to the ſame ſpot to attend the accompliſhment of a promiſe, *that he ſhould behold the divinity before he died*, in awful ſilence ſaw what we have related.—The mother was gone, nor was there any proſpect of her returning. The hermit advanced with reverence, and brought away the infant God. But ſo extraordinary a prodigy could not long be concealed. The people ſaid, the true prince was born, and the rulers being alarmed, ſought to deſtroy him. The hermit therefore fled with him to Camboia, where he kept him concealed in a deſert. Though but a child, he performed many wonderful miracles; his fame was ſpread abroad; and when arrived at the age of twelve years, he came back with the hermit to Siam.

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* A ſuperior among the *Talopins*, or Siameſe prieſts.

† I am inclined to doubt the accuracy of both M. de la Loubere and Father Tachard, as well as of Kæmpfer, in the date aſcribed by them to the origin of the Siameſe religion.

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* In ſome antique engraved ſtones we find a boy ſitting in the Lotos, which is ſuppoſed to repreſent *the dawn.*

Father Tachard ſays, that the *Talopins* have the higheſt veneration for the flower above-mentioned, *the name of which he did not remember;* but the reader will recognize the *Nymphea Lotos*, ſo much venerated by the Hindoos and Egyptians; and indeed the whole ſtory is evidently borrowed from the Hindoo mythology.

The laws and religious doctrines of the Siameſe are recorded upon leaves in the *Balic* language, which, like the *Sanſkrit*, excludes all but the learned prieſts from acceſs to the original documents, and inveſts in them the ſole power of inſtructing the reſt of the people. They ſay, "a lan-
"guage in which ſo many myſteries are
"communicated, ſhould itſelf be a myſtery,
"and not profaned by the impious; or,
"what may be written in it, miſappre-
"hended by the ignorant."

Their religion enjoins the adoration of *God*[*], and Father Tachard, with an honeſt frankneſs, obſerves, that as far as regards precepts of morality, and inſtructions for our conduct in life, "no Chriſtian can "teach any thing more perfect than what "it preſcribes. It not only forbids its fol- "lowers to do ill, but enjoins the neceſſity "of doing good, and of ſtifling every im- "proper thought or criminal deſire."

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[*] Vid. Voy. de Siam des P. Jeſuites, envoyez par le Roy aux Indes et à la Chine.

The belief in an univerſal pervading ſpirit*, and in the immortality and tranſmigration † of the ſoul, form a fundamental part of their doctrines; and the metemphychoſis is by them extended not only to the whole animal creation, but to things apparently inanimate, ſuch as trees, plants, and even rocks *. On that account the Talopins are prohibited from diſturbing the earth, and cutting down any vegetables; thereby to imply, that thoſe who devote themſelves to the ſervice of God, ſhould not employ their attention in making proviſion for their table; but rather live on the ſpontaneous productions of nature, in order to ſet an example of ſobriety and abſtinence to others. They believe the univerſe to be eternal, without beginning or end; but they admit that particular parts of it, ſuch as this world, its productions and inhabitants, may be deſtroyed and again regenerated.

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* M. de la Loubere. See vol. i. page 149.

† Father Bouchet ſays: "In a monaſtery at Siam, "where I learnt the language, converſing one day with "a *Saucra*, who was extremely tenacious of the doc- "trine of the metemphychoſis, I obſerved to him, that "he committed ſeveral murders as often as he drank "the waters of the *Menan* (a river of Siam); he "ſmiled, but was diſconcerted when I ſhewed him "the water in one of thoſe fine microſcopes that we "brought with us from Europe."

They have their good and evil genii; their rural and other deities; who preſide

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* This opinion is alſo to be found among the Hindoos.

over their foreſts and rivers, and interfere in all ſublunary affairs.

They are extremely curious to look into futurity, by applying to their aſtrologers and oracles; and there is a famous cavern where they go and make ſacrifices, and conſult the prieſts who attend there.

Far from conſidering ſuicide as a crime, in ſome caſes they think it commendable; that it may render ſervice to the ſoul, by delivering it from an inconvenient habitation; and it is not uncommon to find a Siameſe hanging upon a particular tree, dedicated to the god Mercury, and called in Balic *Pra-ſi-maha-pout* *, *or the tree ſacred to the great Mercury*.

M. de la Loubere gives a remarkable inſtance of a native of Pegu who was at Siam, and, in the preſence of his family and friends, gradually burnt himſelf to death, by rubbing his body with oil, and ſitting down upon a fire.

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* Du Royaume de Siam, par M. de la Loubere.

The Talopins are divided into ſeveral degrees or claſſes, and live in monaſteries contiguous to the temples. They make vows of chaſtity, the breach of which is puniſhed by the offender being burnt to death; but what is ſingular, and entirely oppoſite to the rules obſerved in Hindoſtan, any one may enter into the prieſthood, and after a certain age may quit it, marry, and return into ſociety *.

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* If the Hindoo religion was introduced into Siam after a certain mode of civil ſociety had been already eſtabliſhed there, it is not to be wondered at, that the ſyſtem obſerved in Hindoſtan, of ſeparating the people into caſts, ſhould there have been found impracticable. The Talopins, however, are diſtinguiſhed from, and elevated above, the bulk of the people nearly in the ſame manner as the Brahmans amongſt the Hindoos.

They ſhave the head and beard. Their uſual dreſs is a piece of cotton cloth of a deep yellow, wrapped round the middle, and another piece of the ſame kind, which is thrown over the left ſhoulder.

They maintain with jealous care the reſpect that they think due to their order; which with charitable donations to themſelves, and the building and repairing temples and monaſteries, they inculcate as pious duties. They never return a ſalute to a layman, not even to the prince, though the prince never fails to ſalute a *Talopin*.

By the rule of their order, they are enjoined to go to the temples and perform their devotions twice a day, in the morning and evening: to confeſs their faults to each other: to be watchful, not to encourage any wicked thought, or ever to admit into their mind any doubt with reſpect to their religion: never to ſpeak to any of the other ſex alone, nor look ſtedfaſtly upon any one they may accidentally meet: not to prepare their own food, but to eat what may be given, or ſet before them, ready dreſſed: not to enter into a houſe to aſk alms, nor to wait for them longer at the door than the time that an ox may take to drink when he is thirſty: not to affect friendſhip or kindneſs with a view to obtain any thing: to be ſincere in all their dealings, and when it may be neceſſary to affirm or deny any thing, to ſay ſimply, *it is*, or *it is not:* never to be angry or ſtrike any one; but to be gentle in their manners, and compaſſionate to all: not to keep any weapons of war: not to judge any one by ſaying he is good, or he is bad: not to look at any one with contempt: not to laugh at any one, ncr make him the ſubject of ridicule: not to ſay that any one is well made, or ill made, or handſome, or ugly: not to frighten or alarm any one: not to excite people to quarrel, but eneavour to accommodate their diſputes: to ove all mankind equally: not to boaſt either of birth or learning: not to meddle in any matters of government, that do not immediately reſpect religion: not to be dejected at the death of any one: not to kill any one: not to drink ſpirituous liquors of any kind: not to diſturb the earth by labouring in it: not to cut down any plant or tree: not to cover the head: not to have more than one dreſs: not to ſleep out of their monaſtery, or to turn and go to ſleep again when once awake: not to ſleep after eating, until the duties of religion are performed: not to eat out of any veſſel of ſilver or gold: not to play at any game: not to accept of money but by the hand of the perſon in the monaſtery, who may be appointed for that purpoſe, and then to apply it to charitable and pious works: not to envy any one what he may enjoy: not to be in anger with any one, and retaining that anger, come with him to any religious ceremony, or act of devotion: not to ſleep on the ſame bed with any one: not to move the eye while ſpeaking; nor make a noiſe with the mouth in eating; nor ſpeak with victuals in the mouth; nor pick the teeth before company. Beſide theſe, they have many other rules reſpecting their morals and behaviour *.

They are called every morning from their ſleep by the ſound of the *gong*; but they are enjoined not to riſe, till they can diſcern the veins in their hands, leſt they ſhould kill any thing, by not ſeeing, and treading upon it.

Each monaſtery has its *ſancra* or ſuperior, who is elected by its members. Before the *Talopins* eat, having performed their ablution, they go with him to the temple, and after proſtrating themſelves before the images, they ſit down with their legs under them, and chant and perform their devotion in the Balic language. Father Fontenay, in his relation of a voyage from Siam to Macao, in ſpeaking of ſome *Talopins* whom he ſaw at their devotion, ſays, "They were ſitting on the ground, "with their hands joined together, and "chanted for the ſpace of an hour with "their eyes fixed on the idol. But few "perſons in Europe perform their devo- "tions with ſo much modeſty and reſpect, "eſpecially when they laſt ſo long. I con- "feſs that their example made me feel "more ſenſibly than any ſermon could have "done, with what humility and reverence "we ſhould behave before the majeſty "of God, when we addreſs him in prayer, "or appear before him at the altar."

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* Voy. de M. de la Loubere. Voy. de Siam de peres Jeſuites.

They dine at noon, and except this meal, never eat any thing but fruit, or at any time drink any thing but water. In the evening they return to the temples, and perform their devotions as in the morning; the intermediate time, except what is ſpent at dinner, is employed in the education of youth, in reading books containing their doctrines, and in walking abroad at certain hours.

They never offer any bloody ſacrifice; and it is a favourite charity with them, to buy animals, and give them their liberty.

Some of the monaſteries have gardens and lands belonging to them, which are cultivated by the ſervants of the convent, or perſons hired for that purpoſe; as the *Talopins* only refrain from diſturbing the earth themſelves.

There are female *Talopins* who are ſubject to ſimilar rules with the prieſts, but who cannot be admitted till they have paſſed their fortieth year.

There are devotees among them, who lead the moſt auſtere and ſolitary lives; and almoſt entirely refrain from ſpeech, in order, they ſay, that their thoughts may not be diſturbed from contemplating the Almighty. They wander about the country; they have neither monaſteries, nor any other habitation; the people imagine that they are protected from the beaſts of prey, with which the woods abound, by a ſacred influence that ſurrounds their perſons; and wonderful ſtories are told of the fierceſt of theſe animals, coming with the gentleneſs of lambs, and licking their hands and their footſteps.

With the Hindoos, the Siameſe reject the idea of eternal puniſhment; believe that the profeſſors of any religion may be ſaved, by obſerving its precepts, and practiſing the duties of morality *; and, like them, they alſo pretend, that ſome holy men have the peculiar power to look back upon their former ſtate of exiſtence †. Many of the ſuperſtitious prejudices that are to be found among the Hindoos, prevail equally with the people of Siam. They obſerve the feaſts of the new and full moon, and think the days that from the change precede the full, more fortunate than thoſe that follow it. Their almanacks are marked with lucky and unlucky days; but Sunday conſtantly occupies a place among the former, as bearing the name of a planet, that is the particular object of their adoration. Neither the prince, nor any one who has the means of applying to aſtrologers, will undertake any thing without conſulting them. They look upon the cries of certain birds, the

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[*] Voy. des peres Jeſuites, &c.

[†] See SKETCH VI. vol. i. page 169.

howlings of animals, a ſerpent croſſing the road, or any thing falling without an evident cauſe, as unfavourable omens; and ſuch occurrences are ſufficient to prevent them from ſetting out on a journey, and to induce them to put off any buſineſs, however urgent it may be.

The boys, at the age of about ſeven years, are ſent to monaſteries, where they are inſtructed in reading, writing, and accounts. The Siameſe are fond of poetry, nor are men of letters unacquainted with its rules; and they employ it in love ſubjects, moral fables, hiſtories of their heroes, and ſtories taken from their mythology *. Many of the muſical inſtruments of Siam, are the ſame with thoſe uſed in the temples of the

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* For an account of the aſtronomy of the Siameſe, which has evidently been received from Hindoſtan, I refer the reader to the works of M. de la Loubere, M. le Gentil, and M. Bailli, which have been already mentioned.

Hindoos, and were probably introduced with their religion *.

The Siameſe, in general, bury the dead: the bodies of perſons of diſtinction are, however, burnt with much ſhew and ceremony: but if it was ever the cuſtom for the widow to burn herſelf with the corpſe of her huſband, it is no longer obſerved. The bodies and aſhes of the dead are generally buried under ſmall pyramids, that are built round the temples; ſometimes the aſhes are thrown into a ſacred river, as a thing ſuppoſed to be propitious to the ſoul of the deceaſed. All offer ſacrifice to the manes of their relations. They imagine that they ſometimes appear to them in dreams; and, as often as this happens, the funeral ſacrifices are repeated, and offerings made at the temples, for the expiation of their ſins.

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* La Loubere, tome ii. p. 262.

Throughout the vaſt empires of China and Japan, the prevailing religion is that of *Fo* or *Foé*; and though a few variations in particular opinions may be diſcovered among the people who inhabit theſe regions, the general ſyſtem is the ſame. So many volumes have been written on the religion and learning of the Chineſe, and the doctrines of *Foé* have already been the ſubject of ſo much diſcuſſion, that it will only be neceſſary to recall their principal features to the recollection of my readers, in order to ſhew their connection with the doctrines of the Hindoos.

It is ſaid, that the founder of this religion, *Fo* or *Foe*, was the ſon of a prince of India; that he was born there, about 1200 years before the Chriſtian Æra; and that he was called *Cheka*, or *Xaca*, to the age of thirty, when he took the name of *Foé*.

Du Halde fixes the time of the introduction of his doctrines into China, about the 65th year of the Chriſtian Æra, during the reign of the emperor *Ming*. He ſays, that in conſequence of a dream, that prince ſent ambaſſadors to India, to be inſtructed by the Brahmans, who brought back the doctrines of *Foé*. Others inſiſt upon a much earlier epoch; but while they confirm the ſtory of the perſons who were ſent to India, they ſay, that, as many hereſies prevailed in China at that time, the object of their embaſſy was only to have certain tenets explained; and that the emperor, on their return, iſſued an edict, commanding the doctrines of *Foé* to be obſerved. But without tiring the reader with conjectures about uncertain dates, I think there is little doubt that the *Samana Kantama* of Pegu, the *Samana Codom* of Siam, and the *Foé* or *Xaca* of China and Japan, is the ſame perſon, and probably the Hindoo *Viſhnou* in one of his pretended incarnations. The diſciples of Foé, ſay Du Halde and other miſſionaries, *relate* *many fables of his incarnations, and hence the number of idols with which the Chineſe temples are filled, repreſenting his various tranſmigrations.* They likewiſe ſpeak of *Omi to* *, or *Amida*, who is ſuppoſed to have preceded *Foé*, and to have lived on the banks of the Ganges; but I am inclined to believe, that Amida is ſome other perſonage in the Hindoo mythology, whoſe hiſtory has been imperfectly carried to China, or incorrectly learnt there by the miſſionaries.

From China the doctrines of Foe were at ſome uncertain epoch introduced into Japan by way of Corea, and being more myſterious and ſplendid than the original religion of the country, they ſoon obtained many proſelytes, who were named *Budzos*. The religion of *Foé* is now divided, in both China and Japan, into what is called the *exterior* and

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* See vol. i. note to page 163.

interior. What I have ſaid on the religion of the Siameſe, may ſerve to give a pretty exact idea of the former: by it the people are taught to believe in the immortality and tranſmigration * of the ſoul; in places of future rewards and puniſhments; and to conſider *Foé* as a divinity deſcended upon earth for the happineſs of mankind.—The judge of the infernal regions pronounces ſentence on departed ſpirits in the ſame manner, as *Yam Rajah* of the Hindoos. Thoſe ſpirits are detained for a certain time, treated according to their actions, and then ſent back into the world, to animate other bodies of men or beaſts. The *interior* religion, it is ſaid, was long cautiouſly

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* We are told by St. Francis Xavier, that a prieſt of Japan obſerved to him, in the preſence of the Emperor, "Thou ſhouldſt know that the univerſe never "had a beginning, and that men, properly ſpeaking "never die; that the ſoul only diſengages itſelf from "the body in which it was ſhut up, and while the "body rots in the earth, it ſeeks another habitation

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concealed from the vulgar, and only communicated, in proportion as ſtudents made progreſs in learning, and gave proofs of their prudence and wiſdom. The followers of its doctrines pretend, that when *Foé* or *Xaca* was about to quit this world, he confided to ſome of his favourite diſciples, that hitherto he had taught a religion enveloped in metaphors and ſymbols adapted to the underſtandings of the multitude; but that the ſum of all knowledge was ultimately comprized in this, "That every "thing came out of ſpace, into which "every thing will be again diſſolved. That "things only differ from each other in "their ſhapes, and not in the particles of "matter which compoſe them. That "from the general maſs is formed a man, "a lion, or any other animal; and that "when they are diſſolved, and loſe their "figure, they are confounded, and mixed "together. That therefore all things "which we call animate and inanimate,

“ come from the ſame ſource, which is not
“ ſubject to any change.”

Thoſe who profeſs the *interior* doctrine, do not proſtrate themſelves before idols, nor believe in the metempſychoſis; and they compare their religion to an arch when completed, and when the ſupporters that were neceſſary to its conſtruction, being no longer wanted, are taken away.

Some of the miſſionaries have ſtiled it the doctrine of *Neant*, or *non-entity*, and have given its followers the general name of Atheiſts; but I think a ſtrong connection between it and the *Narghenny* * worſhip of the Hindoos may be perceived. It ſeems to be founded upon the opinion of an *univerſal firſt cauſe, a pervading ſpirit*, and the ideas entertained with reſpect to *illuſion* †.

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* See vol. i. page 155. † See vol. i. page 149.

Some pretend, that the *firſt principle* or cauſe of every thing cannot be ſaid to have life, or intelligence, or will. That it is pure, tranſparent, tranquil, not of any ſhape, and is the ſeed or eſſence that gives life to all we ſee. That life conſiſts in the fit union of this principle with matter; that it conſtitutes the ſoul, as matter does the body; and that death is the ſeparation of them, when they return to their primitive ſources: that there is no other immortality; there is nothing immortal but the *Univerſal cauſe*: That the greateſt happineſs mortals can enjoy, is to abſtract themſelves from the things of this world, if it were poſſible, even from the conſciouſneſs of exiſtence; and they recommend the frequent practice of ſuch abſtraction, or abſorption, as the way of approaching to that ſtate in which mankind will terminate their career. The opinions of theſe theologiſts found many proſelytes in China and Japan, and the emperor of China, *Kaot-Fang*, reſigned his crown to his ſon, for the ſake of practiſing the doctrine of abſorption.

They believe, that after the revolution of a number of years, and when ſome of the conſtellations return to a certain point of the heavens, the world will be diſſolved, every thing will return into ſpace, will afterwards be produced as before; and that theſe diſſolutions and reproductions ever have been, and will continue through eternity.

Others, like *Gowtama* *, ſay, that mankind have two ſouls; the one of a ſubtle quality, which is the intellectual principle; the other of a coarſer nature, which preſides over the ſenſes. The ſect that practiſe the *interior* religion in Japan, called *Xenxus*, is chiefly compoſed of men of rank; many of whom are at the ſame time profeſſed admirers of the doctrines of Confucius.

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* See vol. i. SKETCH X. p. 264.

This philoſopher is ſaid to have been born of an illuſtrious family in the province of *Xantung* in China, about five hundred and fifty years before the Chriſtian æra, and many ages after his countrymen were a civilized and poliſhed people. This date, which ſeems to be well aſcertained, appears ſufficient to exclude that given by Father Du Halde and others, to the introduction of the doctrines of *Foé;* as it is by no means probable, that a nation which had produced a *Confucius*, and had conſtantly admired his writings, ſhould have ſo univerſally embraced a religion entirely oppoſite to his maxims, and the exterior form of which is a maſs of groſs abſurdity: but, being in the practice of that religion, the prieſthood might ſtill have ſufficient influence to maintain it, even after the doctrines of *Confucius* had appeared. He ſaid, he was not the inventor of theſe doctrines, but had taken them from thoſe who had preceded him, eſpecially *Yao* and *Xun*. They conſiſt chiefly in maxims of morality. No reward is offered for the obſervance of them, but ſuch as ariſes from the practice of virtue, nor any puniſhment but what naturally reſults from vice. His followers neither believe in the metempſychoſis, nor in the immortality of the ſouls of mankind individually; but they ſeem, like the followers of the interior doctrines of *Foé*, and conformable to the opinions of many of the Hindoo and Greek philoſophers, to acknowledge a univerſal ſpirit, which animates all nature, and *receives back its emanations, as the ſea receives its waters.*

The idol of *Foé* is to be found in all the Chineſe temples, which are numerous; and many of them rich and magnificent. Some are ſituated on mountains, in order, as it is ſaid, that they may be out of the way of all but ſuch as come from devotion to viſit them; and ſome are held in ſo great veneration, that pilgrims reſort to them from the remoteſt parts of the empire, not only in expiation of their own tranſgreſſions, but like the Hindoos, to expiate thoſe of their deceaſed parents.

The *Tiras*, or temples of the followers of *Xaca* or *Foé* in Japan, are likewiſe numerous; ſome of them richly ornamented, and containing a variety of idols and figures in bas relief.

Of theſe idols, that which ſeems the moſt reſpected, repreſents three perſons united in one; probably borrowed from *Brimha*, *Viſhnou*, and *Shiva*, the triad of the Hindoos. Contiguous to each temple is either a tank, or running ſtream; ablutions

tions being equally preſcribed, though probably, on account of the climate, not rigorouſly obſerved, as in India.

Both China and Japan abound in devotees, who endeavour to inſure future happineſs by voluntary torments and ſelf-denial. The penalties they inflict upon themſelves, are as extraordinary as thoſe of the Hindoo devotees, and are nearly of the ſame kind. By the religion of *Foé*, the uſe of meat is forbidden, though the prohibition is far from being obſerved. Many, however, abſtain not only from meat, but alſo from fiſh, eggs, onions, garlic, and ſpirits of every kind.

The Chineſe always bury their dead, and it is an object either of piety or precaution, to prepare their coffins when in perfect health; and many a one is in poſſeſſion of this his laſt receptacle for years before his death, which he occaſionally alters, or ornaments, according to his fancy or means.

The ſtrict deference of the Chineſe to their parents, is well known, and after their death, they ſacrifice to their manes. Over the infernal regions, they ſuppoſe a god to preſide, whoſe wrath they endeavour to appeaſe by devotions at the temples, and donations to the prieſts.

Previous to the introduction of the doctrines of *Foé* in Japan, the religion of the country appears to have been that of the *Sintos* or *Camis*, although the toleration that ſeems to have been allowed there, from the earlieſt times, produced a variety of opinions, that were openly profeſſed, with very little reſtraint, either from the government or prieſthood. When the country was diſcovered by Europeans, they found practiſed there at the ſame time, beſide the original tenets of *Sinto* or *Camis*, the *Budzo* religion, or that of *Xaca* or *Foé*; and the opinions of the moraliſts, or followers of *Confucius*.

The Sintos, ſuppoſing, like the Peruvians, that their emperors were of a race ſuperior to other mortals, offered adoration to their ſouls. The emperor was, at the ſame time, high prieſt and ſovereign.

The Japaneſe divide the princes who have reigned over them into three dynaſties; though all are ſuppoſed to be deſcended from the ſame original ſtock. The dates given to the two firſt, and the length aſcribed to the reign of ſome of the princes, are ſo much mixed with fable, as to make conjectures about them uſeleſs. It appears that the firſt ſovereign in the third dynaſty began his reign and pontificate about 660 years before the Chriſtian æra. During the two firſt dynaſties, the prince was called *Mikotto;* a title likewiſe beſtowed on the gods. This was laid aſide in the third dynaſty; the emperor contenting himſelf with that of *Tenſin*, or *ſon of the Heaven*, and *Dairy*, meaning ſupreme chief of eccleſiaſtical and civil affairs. All who are of the royal race, are called *Kuges*, the other natives *Geges*. The council of the *Dairy*, and all offices of importance, were filled by *Kuges*, ſelected at his pleaſure. The orders iſſued in his name were received with reverence, and ſo impenetrable were the ſecrets of his court to the eye of the multitude, that the inhabitants of his capital were never acquainted with his illneſs, death, or, what ſometimes happened, abdication, till they ſaw his ſucceſſor on the throne. The firſt officer of the crown, or vicar-general of the empire, was named *Camba Codon*. The commander of the forces was called *Cuba-Sama*, a place often conferred by the ſovereign on the perſon of one of his ſons. The *Cuba-Sama*, at laſt, uſurped the government, but without aſſuming the title of *Dairy*, or pretending to the pontificate. This uſurpation, however, was not entirely effected without ſtruggles; and when the celebrated Saint Francis Xavier landed at Japan, on the 15th of Auguſt 1549, the flames of civil diſcord were not extinguiſhed.

To leſſen the influence of the prieſthood, the uſurper ſeems to have ſecretly encouraged the Chriſtian faith, to which encouragement, to the freedom that had always been enjoyed on religious ſubjects, and to the unremitting zeal of the miſſionaries, may be aſcribed its aſtoniſhing ſucceſs, even without ſearching for hidden cauſes. But when *Tayco-Sama* found his authority fully eſtabliſhed, and had only to attend to the government of the empire, he became alarmed at the number of the Chriſtians, and at the interfering ſpirit of their prieſts. It is ſaid, his attention was firſt attracted to them, by the imprudent haughtineſs of ſome monks, and their reſiſtance to the magiſtrates. It appears that he iſſued an edict in 1587 *, ordering the croſſes, churches, and all places of Chriſtian devotion, to be pulled down; the miſſionaries to quit the empire; and the natives who had embraced their doctrines, to renounce them, under pain of being put to death. But the obſervance of this edict was not rigorouſly required; and according to the teſtimonies of different perſons, the number of Chriſtians in the Japaneſe dominions is ſaid to have amounted to about 1,800,000, at the time of the death of *Tayco-Sama*, which happened in 1598.

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* The edict obſerves, "Not that the religion is "in itſelf bad, but becauſe it contains things abſolutely "oppoſite to thoſe already profeſſed, which it refuſes "to tolerate, and the exerciſe of two religions ſo ex-"tremely different in their principles, may occaſion "diſturbances, which it is our duty to prevent."

Tayco-Sama left a minor ſon, named *Fide Jori*, under the care of a relation named *Ongochio*, who having got poſſeſſion of the reins of government, refuſed afterwards to reſign them. A freſh civil war broke out, in which the principal Chriſtians ranged themſelves on the ſide of *Jori*. *Ongochio* was ſucceſsful; the perſecution of the Chriſtians was renewed with uncommon violence, and laſted ſeveral years *. The government ſeems, however, again to have relaxed in its rigour againſt them. In 1629, ſome Japaneſe came to Manilla. Murillo calls them ambaſſadors †. Perhaps they were ſent to obſerve the Spaniards,

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* Ryer Gyſbrach ſays, "When I was at *Nangazaki* "in 1626, it was aſſerted that there were then 40,000 "Chriſtian inhabitants there; and when I was there "in 1629, not a ſingle Chriſtian was to be found." Vid. Recherches Hiſt. &c. par le Baron Orno Sivier de Haren.

† Hiſtoria de la Provincia de Philipinas, par el Padre Pedro Murillo Velarde.

niards, of whom the Japaneſe ſeem, about this time, to have been extremely jealous. The governor of Manilla afterwards ſent two Franciſcan friars on an embaſſy to Japan, who began to ſet up altars, and publicly to perform their worſhip, though contrary to the edicts that were in force; they were therefore ordered to quit the country, but no injury was done, or any inſult offered, to their perſons.

In 1637, it appears that the Chriſtians were either the authors of, or took part in, a very ſerious inſurrection *: in 1638, the inſurgents were defeated; 37,000 of them were put to death; and ſince then, Chriſtianity has been ſought after, and perſecuted with unremitting rigor. There is no example in the annals of mankind, of ſo rapid a progreſs, and entire expulſion, of any new religion. Perhaps not a Chriſtian is

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* Vid. Rech. Hiſt. &c. par de Haren.

now to be found in the whole extent of the Japaneſe dominions, if we except the few Dutch, who are circumſcribed within the limits of their factory, and not allowed publicly to worſhip God.

It was after this inſurrection that the ceremony of the *Jeſumi* was ordered to be obſerved, by which every inhabitant of Japan was obliged, twice in the year, or as much oftener as the magiſtrate ſhould require it, to trample and ſpit on the figures of Chriſt and the Virgin: but at the beginning, rather than comply with this command, many thouſands ſuffered death by the moſt excruciating and unheard-of torments; and Japan alone would furniſh a catalogue of martyrs, perhaps equal in number to all the others that are to be found through the whole extent of the Chriſtian church.

The ceremony of the *Jeſumi* is exacted from all ſtrangers who are found beyond the limits preſcribed to them; and teaching the Chriſtian doctrines is prohibited, under pain of being put to death. Yet notwithſtanding theſe laws, and the unremitting inflexibility with which they are executed, a holy but indiſcreet zeal has tempted miſſionaries to go to Japan; which, beſide proving fatal to themſelves, only ſerved to awaken the activity of the government to extirpate any ſeeds of their religion that might poſſibly yet remain. We have a remarkable inſtance of this enthuſiaſm in a monk, named John Baptiſt Sidoti, a native of Palermo. He ſtudied with great aſſiduity the Japaneſe language, and in 1702 obtained at Rome a miſſion to India. He went thither by land. In 1708, he arrived at Manilla, and from thence went in a ſmall veſſel to the coaſt of Japan, where he was ſet on ſhore in the night. He was arreſted, and conducted to *Nangazaki*. The chief of the Dutch factory at Ficando was ſent for by the governor of *Nangazaki*, to be preſent at his examination.

The chief, named Manſdale, and another perſon named Dow, who underſtood Latin, accordingly went thither. They ſaw a tall thin man, with a pale countenance and black eyebrows, dreſſed in the Japaneſe habit, with irons round his wriſts, a crucifix hanging on his breaſt, a roſary in his hand, and two books under his arm. Before him lay a ſack, which was found to contain ſome relics, and things neceſſary for ſaying maſs. When ſome of the Japaneſe took them up, he intreated them not to profane them. They laid them down, and looked at him with compaſſion, imagining that he was diſordered in his mind. Sidoti replied to all the queſtions that were aſked, with firmneſs and compoſure; and avowed the motive that had led him from the banks of the Tiber, and ſuſtained him during more than ſix years, through a variety of fatigues and danger, to ſeek martyrdom in Japan. He was ſent to *Jedo*, where he was confined ſome years in priſon; but it having been diſcovered that he had there converted ſome perſons to Chriſtianity, they were put to death, and Sidoti was walled up in a ſpace only large enough for him to move, with a hole to admit his victuals, and thus he miſerably ended his days.

The immediate deſcendant of the once-powerful *Dairy* ſtill retains the name; acts as high-prieſt, and is ſuppoſed to direct in all ſpiritual affairs. He reſides in the royal palace of *Miaco;* he grants all titles of honour; names ſome of the great officers of government, or rather he ſigns the patents that are ſent to him by the *Cuba-Sama*, who reſides at *Jedo*. He formerly paid the *Dairy* an annual viſit with much ceremony and affectation of reſpect; but this he now thinks needleſs. The *Dairy* is in reality heir only to the title, and poſſeſſes ſcarcely the ſhadow of the power of his anceſtors. The country conſiſts almoſt entirely of royal domains, and eſtates of wealthy powerful nobles.

Academies or ſeminaries are to be found all over the kingdom, in which youth are inſtructed by the prieſts, to whoſe care only their education is entruſted. Saint Francis Xavier ſays, that there were four great ſeminaries in the neighbourhood of *Miaco*, in each of which above three thouſand boys were educated.

The Japaneſe in general bury their dead; but at *Miaco*, the ancient capital, and in a few other places, the bodies of perſons of diſtinction are burnt, and their aſhes preſerved.

Suicide appears to be more frequent among the Japaneſe, than among any ancient or modern nation we are acquainted with. It has been aſcribed by ſome writers to the effects of the doctrine of the metempſychoſis, which may tend, to an unenlightened mind, to make death appear leſs terrible: but though this may contribute to its frequency, we find it much leſs prevalent in Hindoſtan, where that doctrine is ſtill more univerſal; and we muſt therefore, beſide this cauſe, aſcribe it to the high undaunted ſpirit for which thoſe iſlanders are peculiarly diſtinguiſhed.

The doctrines of the *Sintoos*, from the veneration for the royal race inculcated by them, were too uſeful to be entirely abandoned by the government; they ſeem to have been in ſome inſtances engrafted on thoſe of *Foé*; and the *Dairy* was equally the father of the followers of *Sinto* and *Xaca*. But thoſe who ſtill adhere to the original tenets of *Sinto* are ſo very few, that Charlevoix obſerves, the miſſionaries ſcarcely noticed them, as they had only the *Foiſts* and moraliſts to contend with.

The origin of the doctrines of *Sinto* is loſt in remote antiquity, but there is ſtill a tradition in Japan, that they were brought from a diſtant country ſituated to the weſt. They ſeem to teach the belief of a Supreme Being, and a ſtate of rewards and puniſhments. Beſide the worſhip offered by the *Sintoos* to the ſouls of their departed emperors, they ſeem to adore idols, of which their temples are full: and perform pilgrimages, for the expiation of their crimes, to ſacred places, particularly to Ixo. The principal idol was called *Sin*, but the general name given to idols, or objects of worſhip, ſeems to have been *Cam*; and hence they are ſometimes called by different authors *Sintoos*, and ſometimes *Camis*. Their doctrines inculcate *exterior purity*, and *interior purity*. The former conſiſts in not polluting themſelves with blood, in abſtaining from eating meat, touching dead bodies, and things ſuppoſed to be unclean. Should any one tranſgreſs in theſe points, ablutions are ordered, and a time preſcribed before he can enter a temple or perform his devotions before the idols. The *interior purity* may be offended by the eyes, in continuing to look at things which are impure; by the mouth in pronouncing them; by the ears in liſtening to them. And Charlevoix, ſuppoſing the truth of the tradition that their religion was brought from the weſt, remarks, that theſe refinements muſt certainly have been received from the Indians.

The opinions profeſſed by the inhabitants of Thibet form a link, by which the chain that connects thoſe of Hindoſtan and China may with ſome degree of certainty be traced. The Lamas of Thibet are conſidered by the Emperor of China as the ſpiritual fathers of his faith, while they themſelves look to Hindoſtan as the native ſoil of their religion.

This is placed beyond a doubt, by a letter written by the Teſhoo Lama himſelf to Mr. Haſtings while Governor General of Bengal, of which the following is an extract:—" In former ages I repeatedly " received my exiſtence from Alhahabad, " Benares, Patna, Purnea, and other places " in Bengal and Oriſſa; and having ever enjoyed much happineſs from thoſe places, I " have imbibed a partiality for them; and a " ſincere love and affection for their inhabitants are ſtrongly impreſſed upon my " heart.

" I am induced to requeſt that you will " grant me a piece of ground near the ſea-" ſide, that I may build a houſe of worſhip " thereon, and for the expence of building it, I have ſent an hundred pieces by

" Mr,

" Mr. Bogle, together with ſome carpets, " cloths, and other neceſſaries for the decoration of it, which he will ſhew you; " and I requeſt that you will do me the " favour, to let the houſe be immediately " built, and the things put up; and as " ſoon as the cold ſeaſon ſets in, I will " certainly diſpatch to you ſome of my " own people, if not ſome of the family of " the Lama *, who is patron of the Emperor of China. I hope you will receive " them with kindneſs, and ſend ſome of " your own ſervants with them to viſit " every place of worſhip at Allahabad, Benares, &c. for the diſcharge of their religious duties."

Mr. Maconochie, in communicating the above letter to the Royal Society of Edinburgh, obſerves, " that it eſtabliſhed,

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* I ſuppoſe he means the Dalai Lama.

" beyond all queſtion, that the Teſhoo
" Lama, though a pontiff of inferior rank
" to the Dalai Lama, is underſtood to poſ-
" ſeſs the ſoul of holy men or divine per-
" ſonages, who flouriſhed in former times,
" and to retain the remembrance of what
" happened to them in thoſe paſt periods
" of their exiſtence."

From a paſſage in a letter from Mr. Turner, contained in vol. i. p. 210. of the Aſiatic Reſearches, one might be led to ſuppoſe, that on the contrary the Teſhoo Lama is the ſuperior *pontiff*. Mr. Turner, in ſpeaking of the inauguration of the Teſhoo Lama, ſays: " The
" only event that has taken place in their
" annals, was the inauguration of the in-
" fant Lama, which happened the pre-
" ceding year; and as this conſtitutes a con-
" cern of the higheſt moment, whether
" conſidered in a religious or political

" point of view, being no leſs than a re-
" cogniſance in an infant form of their re-
" generated immortal *ſovereign* and eccle-
" ſiaſtical ſupreme; I was induced to beſtow
" more than common pains to trace the cere-
" monies," &c. &c. By the ſame letter it appears, that the Dalai Lama came from Lahaſſa to Teſhoo Loombo to be preſent on this occaſion. He made offerings to the Teſhoo Lama, and an officer, or ambaſſador, on the part of the Emperor of China, did the ſame.

For this poſitive aſſertion of Mr. Turner, I am at a loſs to account, as every other teſtimony favours the opinion that the Dalai Lama is the ſuperior pontiff. Indeed, there ſeems to be no difference between them but that of rank, they are both members of the government of the ſame general ſtate, but each poſſeſſes a ſeparate rule over his own portion of it. The ſouls of both the Lamas are ſuppoſed to proceed into,
and

and animate, the bodies of their ſucceſſors; and this ſpecies of tranſmigration is ſaid to have conſtantly continued; ſo that the *ſame* ſoul has ever animated, and will continue to animate, their Dalai and Teſhoo Lamas. When the late Dalai Lama died, the Teſhoo Lama* diſcovered the child into whoſe body the ſoul of the Dalai Lama had entered, and either became by right, or was choſen, regent during this boy's minority.

When Teſhoo Lama viſited Pekin in 1769, there was a prieſt who lived at the Emperor's court as his *Gooroo*, or domeſtic chaplain, and was ſtyled *Lama*. This man held Teſhoo Lama in ſuch ſuperior reſpect, as to beſtow ſome hours every morning in receiving private inſtructions from him.

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* The Teſhoo Lama here mentioned is the ſame to whom Mr. Bogle was ſent as ambaſſador by Mr. Haſtings, in the year 1774. I am ſorry to find that his ſoul, according to the opinions of his countrymen, has lately choſen another habitation.

In the *Hiſtoire General de la Chine*, vol. xi. p. 80. 2d edit. it is ſaid: "Le
" *Talai* (ou Dalai) *Lama* tiré d'une horde
" de Tangout, eſt le chef de la religion de
" *Foé*, pour lequel tous le Mongons ſont
" penetrés d'une profonde veneration."

The information poſſeſſed by Europeans concerning Thibet, was extremely imperfect before the embaſſy of Mr. Bogle, who was ſent by Mr. Haſtings, when Governor General of Bengal, to Tolhoo Loombo. It is much to bo regretted that this intelligent traveller died before he had time to arrange his papers for the preſs: we ſhould otherwiſe probably have had more full information than what has been obtained by his embaſſy. Having been favoured with a peruſal of a conſiderable part of his manuſcripts, I have taken the liberty to extend the limits of this diſcuſſion, by making a more copious uſe of them, than I ſhould have done, were they already in the hands of the public.

Mr. Bogle travelled to Thibet through Boutan, a country governed by a prince called the Debe Rajah, who is in ſome meaſure tributary to the Teſhoo Lama; though he, at the ſame time, acknowledges himſelf a vaſſal of the emperor of China. The language and religion of Boutan is the ſame with that of Thibet, and the Lama exerciſes a religious juriſdiction over its inhabitants. Mr. Bogle gives the following deſcription of his firſt interview with the Rajah of Boutan.

" Two days afterwards, the Debe Rajah
" ſent for me. If there is any ſatisfaction
" in being gazed at, I had enough of it. I
" dare to ſay, there were 3000 ſpectators.
" I was led through three courts, and after
" climbing

“ climbing the iron-plated ladders which
“ ſerve for ſtairs in this part of the world,
“ I arrived in an anti-chamber hung round
“ with arms. Here I waited ſome time,
“ before I was conducted into the preſence
“ chamber, through a dark entry, and
“ down two ſteps. The Rajah was ſeated
“ on a throne, or pulpit, (for that is what it
“ was like,) raiſed about two feet above the
“ floor. He was dreſſed in the feſtival habit
“ of a *gylong* or prieſt; being covered with
“ a ſcarlet ſattin cloak, with a gilded mitre
“ upon his head. A man kept twirling an
“ umbrella over him. The pulpit was gild-
“ ed, and ſurrounded with ſilver ewers and
“ vaſes, and the floor was entirely covered
“ with carpets. His officers, to the number
“ of twelve, were ſeated on cuſhions cloſe
“ to the wall. After making my bows,
“ (which, according to the cuſtom of the
“ country, ought to have been proſtrations,)
“ and laying my preſents before him, I was
“ conducted to a cuſhion prepared for me

“ in the middle of the apartment. Several
“ copper platters filled with rice, butter,
“ treacle, tea, walnuts, caſhmerean dates,
“ apricots, cucumbers, and other fruits,
“ were ſet before me, together with a little
“ wooden ſtool. All this paſſed in ſilence.
“ Then entered a man with a ſilver kettle
“ full of buttered tea, and having poured a
“ little into his palm, he drank it off, filled
“ a diſh to the Rajah, and went round to all
“ his officers. Every Boutean carries for
“ theſe occaſions, a little black wooden
“ cup, glazed in the inſide, wrapped in a
“ bit of cloth, and lodged within the tunick
“ oppoſite to his heart, and next the ſkin:
“ but not being ſo well provided, I got a
“ china cup. After all the diſhes were
“ filled, the Debe Rajah ſaid a grace, in
“ which he was joined by all the com-
“ pany, and then he opened his mouth
“ and ſpoke to me. When we had finiſhed
“ our tea, and every man had licked his
“ cup, and returned it into his boſom, a

“ Now

" flowered ſattin gown, with well plaited " ſkirts, was brought. I was dreſſed in it, " as in a *Khellaut*[*], a red pillong handker-" chief was tied round me for a girdle, and " I was carried to the Rajah, who bound " my head with another, and ſqueezing " my temples, put ſomething on my head, " which I afterwards found to be the image " of the god Sandia, and muttered ſome " prayers over me. He then tied two " ſilk handkerchiefs together, and threw " them over my ſhoulders. I was re-con-" ducted to my cuſhion; we had two or " three more diſhes of tea, as many graces, " a cup or two of whiſky, and beetle-nut. " I then retired.

" The walls of the preſence chamber " are hung round with Chineſe landſcapes,

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[*] A Khellaut is a dreſs of honour preſented in Hindoſtan, by men of rank, to viſitors of diſtinction, but it is generally in pieces, and not made up. The number of pieces, and their quality, are in proportion to the rank of the perſons to whom they are preſented.

" mixed with deities painted on ſattin. " The cieling and pillars are covered with " the ſame furniture, and at the lower end " of the room, are three or four images " placed in niches. Before them are " cenſors burning with incenſe, lamps fed " by butter, little ſilver pagodas and urns, " elephants teeth, flowers, &c. the whole " ornamented with ſilks, ribbons, and " other gew-gaws.

" The palace is a very large building, " and contains near 3000 men, but not one " woman. Of theſe, above 1000 may be " *gylongs*; others are adherents of the " former Rajahs, who are kept in a kind " of impriſonment; and the reſt are officers " of the Rajah and Lama, with all their " trains of ſervants. A tower of about " five or ſix ſtories high riſes in the mid- " dle, and is appropriated to the Lama " Rambokay *; he dwells near the top,

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* This is, I preſume, the chief prieſt of Boutan.

" and his apartments are furniſhed in the " ſame ſtile with the Rajah's, but better. " In the former chief's time, nobody could " ſee him; but times are altered. We " were received by him as by the Rajah, " excepting the ceremony of the *Khellaut*, " and the whiſky. After the firſt viſits, " he uſed to receive us without ceremony, " and appears to have more curioſity than " any man I have ſeen in this country.

" This palace is in the higheſt degree " monkiſh. The Rajah, his prieſts, his " officers and ſervants, are all immured " like ſtate priſoners in an immenſely large " building, and there are not above a dozen " other houſes in the town.

" The palace gates are ſhut when it " grows dark, and no one is allowed to " go in or out till morning. The inhabitants of it ſeldom ſtir abroad more " than once in ten or twelve days, when " they go in a ſtring of 500 or 600 to

" bathe in the Tſchinlehoo. They ſeem to
" lead a joyleſs, and I think, idle life; for
" ſo much authority is given to the pro-
" vincial governors, that not much buſineſs
" is done here. The court has little
" connexion with foreign powers, unleſs
" it be with the Teſhoo Lama, and ſtill
" leſs intercourſe with ſtrangers. All thoſe
" who live in the palace, are dreſſed
" in a dark red woollen cloth."

" Poligamy is not allowed either in
" Bootan or Thibet, but divorces or ſepa-
" ration are common where there happen
" to be no children. The Rajah, prieſts,
" and all officers, lead a life of celibacy.
" The inſtitution of caſts and hereditary
" profeſſions is not in uſe.

" The people of Boutan, like their
" Bengal neighbours, burn the bodies of
" the dead.

" One of the prieſts of the palace happening to die, I went to ſee the ceremony. It was the third day after his " death. I found about forty prieſts aſſembled in a tent on the ſide of a rivulet " which runs by the ſide of the palace, and " employed in chaunting their prayers, " while ſome workmen were cutting wood, " and forming the funeral pile. As they " objected to my remaining near the tent, " I croſſed the brook, and aſcended a ſmall " hill, which overlooked the place where " the obſequies were to be performed. At " about twenty yards from the pile, a " temporary booth was erected, from which " tea was occaſionally diſtributed to the " clergy, and ſome large pots, that were " boiling on the fire, ſeemed to prepare a " more ſolid repaſt. The prieſts continued " at different intervals to recite their offices in a low voice, accompanying them " with the tinkling of bells, and the ſound

" of tabors and trumpets. Some old women,
" placed at a diſtance, were counting their
" beads, and repeating their *Omanie Paymie*
" hymns. When night came on, the body,
" wrapped in a linen ſheet, was ſilently
" brought, and the inſtant it was laid on
" the pile, a ſhrill pipe, like a boatſwain's
" call, was ſounded. All this paſſed in the
" dark. Then a relation of the deceaſed
" came with a lighted brand in his hand,
" and ſet fire to the pile; two of the prieſts
" fed it with freſh wood; another, dreſſed
" in white, threw in from time to time
" ſpices, ſalt, butter, beetle, oil, and other
" articles. The whole was accompanied
" with trumpets, tabors, and bells. The
" fire burned ſlowly, and a heavy ſhower
" of rain coming on, I returned home,
" without waiting for the concluſion of the
" ceremony. It is uſual, I am told, to
" collect the aſhes on the third day, and
" carrying them in ſolemn proceſſion, to
" throw them into the river *Tſhinleboo*. The

“ cuſtom of the wife burning herſelf with
“ the corpſe of her huſband ſeems never
“ to have been practiſed in Boutan.”

That the doctrine of the metempſychoſis is believed in Boutan, ſeems evident from the great caution with which the inhabitants avoid putting any animal to death. Mr. Bogle, ſpeaking of *Lama Rambookay* *, ſays, “ One day Mr. Hamilton, ſhew-
“ ing him a microſcope, went to catch a
“ fly: the whole room was in confuſion,
“ and the Lama frightened out of his wits,
“ leſt he ſhould kill it.

“ The Gylongs, or prieſts of this country,
“ become ſo by choice, and in their early
“ years. There are numbers of temples on
“ all the roads. One kind is a long wall,
“ with ſtones inſcribed *Om-ma-mie*, en-

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* In Boutan, every ſpiritual chief is ſtiled *Lam*; whether this is a title of inferior order, or a provincial corruption of the word *Lama*, I cannot determine

"circling ſmall bas relief figures, made of "black marble, with gilt faces, which are "placed at the center and ends of the "building. Sometimes there are *Om-ma-mies* on a barrel, which is turned round "by water. Some temples conſiſt of a "building fifteen feet ſquare, which they "effectually prevent from being polluted, "by its neither having a door nor a window. "In every houſe, there is a ſmall altar for "the gods *, which are ſet out with flowers, "&c. and the family daily offer up their "devotions there.

"A ſoldier in Boutan is not a diſtinct "profeſſion; every man is girt with a ſword, "and trained to uſe the bow. The hall of "every public officer is hung round with "match-lock guns, ſwords, and ſhields. "In times of war or danger, his ſervants "or followers are armed with theſe. The

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* See vol. i. p. 229.

" inhabitants are aſſembled from the different " villages, put under his command, and " he marches againſt the enemy. The " common weapons are, a broad ſword of " a good temper, with a ſhagreen handle; " a target of twiſted cane, painted with " ſtreaks of red; a bow, formed of a piece " of bamboo; a quiver, made of a piece of " the trunk of the ſame tree; arrows of " reed, barbed, and ſometimes dipt in poiſon, " ſaid to be of ſo ſubtile a quality, that the " ſlighteſt wound proves mortal in a few " hours. Some of the Bouteans are armed " with pikes. They put great confidence in " fire arms, but are not ſo expert in the uſe " of the match-lock, as in the uſe of their " ancient weapons, the ſword and bow. Their " war garb varies; ſome wear a cap quilted, " or of cane, of a ſugar loaf ſhape, with a " tuft of dyed horſe-hair; others, an iron " netted hood, or a helmet, with a ſimilar " ornament; and under theſe they ſometimes put falſe locks, to ſupply the want

" of hair, which by the Bouteans is worn " ſhort. Sometimes a coat of mail is to be " ſeen, but in peace as well as war they " wear a kilt, reſembling that of the Scotch " highlanders; woollen hoſe, ſoled with " leather, and gathered round the knee; " a jacket or tunic; and ſometimes over all, " in cold weather, two or three ſtriped " blankets. Their leaders only are on horſe-" back. They all ſleep in the open air, " and keep themſelves warm by their plaids " and their whiſky. The horſes of the " leaders are ornamented with cow-tails " dyed red. When they attack, they hoop " and howl, to exhilarate themſelves, and " intimidate their enemy. They are fond " of attacking in the night.

" The more I ſee of the Bouteans, the " more I am pleaſed with them. The " common people are good-humoured, " downright, and I think thoroughly truſty. " The ſtateſmen are poſſeſſed of ſome of

" that art which belongs to their profeſſion. " They are the beſt built race of men I ever " ſaw. Many of them are very handſome, " and with complexions as fair as the people " of the South of France.

" The Debe Rajah, with all his court, " and the inhabitants of the neighbouring " villages, in imitation, I ſuppoſe, of their " Scythian anceſtors, will migrate from this " place in about five months hence. Their " winter-quarters are at *Poonaka*, two days " journey to the S. E.; and it is ſaid the " climate there is ſo much hotter, that it " produces mangoes, pine-apples, &c. The " palace, I am told, is larger than that " here, (Taſſeſuddin,) and well furniſhed.

" The firſt object that ſtrikes you, as " you go down the hill into Thibet, is a " mount in the middle of the plain, where " the people of Paridſong expoſe their dead. " It happened that they were carrying a

" body thither as we came down. Eagles, " hawks, ravens, and other carnivorous " birds, were ſoaring about, in expectation " of their prey. Every village has a place " ſet apart for this purpoſe. There are " only two exceptions to the cuſtom. The " body of the Lama is burnt with ſandal-" wood, and thoſe who die of the ſmall-" pox are buried, to ſmoother the infec-" tion.

" One of Payma's * ſervants carried a " branch of a tree with a white handker-" chief tied to it. I could not gueſs the " meaning of this at firſt, but it was ſoon " explained. For after ſtopping at a tent " to drink tea with the abbot of a monaſtery " in the neighbourhood of Paridſong, ſub-" ject to Teſhoo Lama, we rode over the " plain, till we came to a heap of ſtones,

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* Payma was a ſervant of the Teſhoo Lama's, ſent to eſcort Mr. Bogle to Teſhoo Loombo.

“ oppoſite to a high rock covered with
“ ſnow: here we halted; and the ſervants
“ gathering together a parcel of dried cow-
“ dung, one of them ſtruck fire with his
“ tinder-box, and lighted it. We ſat down
“ about it, and the day being cold, it was
“ very comfortable. When the fire was
“ well-kindled, Payma took out a prayer-
“ book; one brought a copper cup, another
“ filled it with a kind of fermented liquor
“ out of a newly killed ſheep's-paunch,
“ mixing it with rice and flour; and
“ after throwing ſome dried herbs and
“ flour into the fire, they began their rites.
“ Payma acted as chaplain. He chaunted
“ the prayers in a loud voice, the others
“ accompanying him; and every now and
“ then, the little cup was emptied towards
“ the rock. About eight of theſe libations
“ being poured forth, the ceremony was
“ finiſhed, by placing upon the heap of
“ ſtones, the white enſign which had been
“ carried before us. The mountain to
“ which

" which this ſacrifice is made, is called *Te-*
" *boomul Hary* *. It ſtands between Bootan
" and Thibet; it is generally white with
" ſnow. It riſes perpendicularly like a wall,
" and is attended by a ſtring of ſmaller
" rocks, which bear the name of *Teboomul*'s
" ſons and daughters.

" As the waters of the Ganges, or of
" ſome refreſhing river, are deemed
" ſacred by the ſun-ſcorched Hindoos, ſo
" rocks and mountains are the objects of
" veneration among the Lama's votaries.
" They erect written ſtandards upon their
" tops, and cover the ſides of them with
" prayers formed in pebbles, in charac-
" ters ſo large, *that thoſe who run may*
" *read.*

" Our road next day, led us along the
" banks of the lake called *Shantze Pelling*.

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[*] Hary is the name of one of the Hindoo divinities.

" It is fed by a large mineral ſtream, which " iſſues out of the ſide of the mountain, " and extends about 18 miles from North to " South. It was half frozen over, and well-" ſtocked with wild ducks and geeſe. We " alſo met with ſome hares, and a flock of " antelopes. We ſhould have had excellent " ſport, but for my friend Payma's ſcruples. " He ſtrongly oppoſed our ſhooting, inſiſt-" ing that it was a great crime, would " give much ſcandal to the inhabitants, and " was particularly unlawful within the liber-" ties of Tehoomul Hary. We had many " long debates upon the ſubject, and at laſt " we compromiſed the matter: I agreed, " not to ſhoot till we were fairly out of ſight " of the holy mountains, and he agreed " to ſuſpend the authority of the game-" laws in ſolitary and ſequeſtered places.

" The religion of the Lamas is connect-" ed with that of the Hindoos, though I " will not pretend to ſay how. Many of

" their deities are the ſame. The Shaſtra " is tranſlated into their language, and they " hold it in veneration, as they do the " holy places of Hindoſtan. In ſhort, if " the religion of Thibet is not the child of " that of the Gentoos, it is at leaſt a near " relation. The humane maxims of the " Hindoo faith are taught in Thibet. To deprive any living creature of life, is thought " a crime, and one of the vows taken by " the prieſthood, is to this effect. But " mankind in every part of the world too " eaſily accommodate their conſciences to " their paſſions, and the Thibetians make no " exception to this obſervation. They employ a low and wicked claſs of people to " kill their cattle, and thus evade the commandment. The ſevere prohibition introduced from Hindoſtan againſt eating " beef, is likewiſe got over. The cattle of " Thibet are moſtly of the buſhy-tail kind; " and having therefore ſet them down as " animals of a ſpecies different from the

" cow of the Shaſter, they eat, *aſking no* " *queſtions, for conſcience ſake.*

" Immediately upon our arrival at *De-* " *ſheripgay*, where the Lama then reſided *, " we made up to the gate of the palace, " walked into the court, and went up the " ladders into our apartments.

" *Deſheripgay* is ſituated in a narrow " valley, and at the foot of an abrupt " and rocky hill. The palace is ſmall, it " is only two ſtories high, and is ſur- " rounded on three ſides by rows of ſmall " apartments, with a wooden gallery run- " ning round them, which altogether forms " a ſmall court flagged with ſtone. All " the ſtairs are broad ladders; the roofs " adorned with copper-gilt ornaments, and

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* The Lama had taken up his reſidence at Deſheripgay, on account of the ſmall-pox, which had broke out at his capital Teſhoo-Loombo.

" on the front of the houſe, three round " braſs plates are placed, an emblem of " OM-HAM-HONG. The Lama's apartment is at the top. It is ſmall, and " hung round with different coloured ſilks, " and views of Potalla, Teſhoo Loombo, " &c. &c.

" In the afternoon I had my firſt audience of the Lama. I have elſewhere " put down the converſation, and will here " only mention the ceremonies.

" The Lama was upon his throne, " formed of wood, carved and gilt, with " ſome cuſhions upon it, upon which he " ſat croſs-legged. He was dreſſed in a " mitre-ſhaped cap of yellow broad cloth, " with long ears lined with ſattin; a yellow cloth jacket without ſleeves, and a " ſattin mantle of the ſame colour thrown " over his ſhoulders. On one ſide of him " ſtood his phyſician with a bundle of per-

" fumes, and rods of ſandal-wood burn-" ing in his hand: on the other, ſtood his " *Sopon Chumbo*, or cup-bearer. I laid " the Governor's preſent before him, " delivering the letter and pearl necklace " into his own hands, together with a " white pellong handkerchief, on my own " part, according to the cuſtom of the " country. He received me in a moſt " engaging manner. I was ſeated upon a " high ſtool, covered with a carpet; plates " of boiled mutton, boiled rice, dry fruit, " ſweetmeats, ſugar, bundles of tea, ſheeps " carcaſſes dried, &c. were ſet before me, " and my companion Mr. Hamilton.

" The Lama drank two or three diſhes " of tea with us, but without ſaying any " grace; aſked us once or twice to eat, " and threw white pellong handkerchiefs " over our necks at retiring. After two " or three viſits, the Lama uſed, except on " holidays, to receive me without any ce-

“ remony, his head uncovered; dreſſed “ only in the red ſerge petticoat which is “ worn by all the Gylongs; red bulgar-“ hide boots; a yellow cloth veſt, with his “ arms bare, and a piece of coarſe yellow “ cloth thrown acroſs his ſhoulders. He “ ſat ſometimes in a chair, ſometimes on “ a bench covered with tyger ſkins, nobody “ being preſent but *Sopon Chumbo*. Some-“ times he would walk with me about the “ room, explain to me the pictures, or “ ſpeak of anv indifferent ſubject. For “ although venerated as God's vicegerent “ through all the Eaſtern countries of Aſia, “ endowed with a portion of omniſcience, “ and of many other divine attributes, he “ throws aſide in converſation all the awful “ part of his character, accommodates him-“ ſelf to the weakneſs of mortals, endea-“ vours to make himſelf loved more than “ feared, and behaves with the greateſt “ affability to every body, particularly to “ ſtrangers.

“ The preſent Teſhoo Lama is about “ forty years of age, of low ſtature, and “ though not corpulent, rather inclined to be “ fat. His complexion is fairer than that “ of moſt of the Thibetians, and his arms “ are as white as thoſe of a European. “ His hair, which is jet black, is cut very “ ſhort; his beard and whiſkers never above “ a month's growth. His eyes are ſmall “ and black; the expreſſion of his countenance is ſmiling and good-humoured. “ His father was a Thibetian, his mother “ a near relation of the Rajah of Ladack. “ From her he learned the Hindoſtan language, of which he has a moderate knowledge, and he is fond of ſpeaking it. His “ diſpoſition is open, candid, and generous: he is extremely merry and entertaining in converſation, and tells a “ pleaſant ſtory with a great deal of humour and action. I endeavoured to find “ out in his character, thoſe defects which “ are inſeparable from humanity: but he "is ſo univerſally beloved, that I had no "ſucceſs, for not a man could find in his "heart to ſpeak ill of him ***

"A vaſt crowd of people came to pay "their reſpects, and to be bleſſed by the "Lama. He was ſeated under a canopy "in the court of the palace. The votaries "were all ranged in a circle. Firſt came "the laymen. Every one, according to "his circumſtances, brought ſome offering: "one gave a horſe, another a cow; ſome "gave dried ſheeps carcaſes, ſacks of flour, "pieces of cloth, &c. and thoſe who had "nothing elſe, preſented a white *pelong* handkerchief. All theſe offerings "were received by the Lama's ſervant, "who put a bit of cloth with a knot upon "it, tied, or ſuppoſed to be tied, with the "Lama's hands, about the necks of his "votaries. After this they advanced up "to the Lama, who ſat croſs-legged upon "a throne formed of ſeven cuſhions, and

" touched their head with his hands, or " with a taſſel hung from a ſtick, according to their rank and character. Upon " the Gylongs, or laymen of very high " rank, he lays his palm. The *Annies*, " or nuns, and inferior laymen, have a " cloth interpoſed between his hand and " their head; and the lower claſs of people " are touched, as they paſs by, with the " taſſel which he holds in his hands. I " have often admired his dexterity in " diſtinguiſhing the different orders of " people, particularly the young prieſts " from the nuns, both being dreſſed in the " ſame habit, and it ſometimes happening that they were jumbled and crowded together.

" Among other good qualities which the " Lama poſſeſſes, is charity; and he has " plenty of opportunities of exerciſing it " among the Faquirs who come hither " from India. The country ſwarms with

" thoſe of this profeſſion, and the Lama, " who ſpeaks the language tolerably well, " every day converſes with them from his " windows, and picks up, by this means, " a knowledge of the different countries " and governments of Hindoſtan.

" He gives them a monthly allowance " of tea, butter, flour, &c. beſides money; " and often beſtows ſomething conſiderable " at their departure. The Hindoo pilgrims, who are thus ſupported at the " Lama's expence, may be in number 150, " beſides about thirty Muſſulmen Faquirs. " For although the genius of the religion of " Mahomet is hoſtile to that of the Lama, " yet he is poſſeſſed of univerſal charity, " and is free from thoſe narrow prejudices, " which, next to ambition and avarice, have " opened the moſt copious ſources of human miſery. His charity to theſe " pilgrims flows, I imagine, partly from " the generoſity of the Lama's temper,

"partly from the deſire of acquiring in-
"formation, and ſatisfying his curioſity
"about Hindoſtan, *the ſchool of the religion*
"*of Thibet.* Theſe Faquirs however do
"not ſcruple to break their vows in every
"inſtance but eating beef, and are not only
"a very troubleſome, but an exceedingly
"vicious, ſet of people."

After having reſided for ſome time at Deſheripgay, the Lama ſet out for Teſhoo Loombo, and Mr. Bogle accompanied him. The whole journey was a ſeries of religious ceremonies, as the people crouded from all parts to the road to receive the bleſſing of their High Prieſt and Sovereign. Upon his arrival near Teſhoo Loombo, he halted for ſome time.

"From the reſting place," continues Mr. Bogle, "till we arrived at the Lama's pa-
"lace, the road was lined on both ſides with
"ranks of ſpectators. They were all dreſſed
"in

" in their holiday cloaths, the peaſants ſing-" ing and dancing: about 3000 Gylongs, " ſome with large pieces of checked cloth " hung upon their breaſts, others with their " cymbals and tabors, were ranked next " the palace. As the Lama paſſed, they " bent half forwards, and followed him " with their eyes; but there was a look " of veneration, mixed with keen joy, " in their countenances, which pleaſed me " beyond every thing. One catches af-" fection by ſympathy, and I could not " help in ſome meaſure feeling the ſame " ſenſations with the Lama's votaries.

" The Lama rode as far as he could, " and then walked ſlowly through the " purlieus of the palace; ſtepping now " and then, and caſting a cheerful look " among his people. We paſſed by the " bottom of Teſhoo Loombo, which is " built on the lower declivity of a ſteep " hill. The roof of the palace, which is

" large, is entirely of gilt copper. The " building itſelf is of dark-coloured brick. " The houſes of the town riſe one above " another. Four temples with gilt orna" ments are mixed with them, and alto" gether it cuts a princely appearance. " Many of the courts are ſpacious, flagged " with ſtones, and ſurrounded with gal" leries. The alleys, which are likewiſe " paved, are narrow. The palace is in" habited by the Lama and his officers, " and contains temples, granaries, and " warehouſes, &c. The reſt of the town " is intirely inhabited by prieſts, who are " in number about 4000.

" From the day of our arrival at Teſhoo " Loombo, till the 18th of January, the " Lama was engaged in receiving viſits and " preſents. Among the reſt of his vota" ries was a large caravan of Calmucks, " who offered up to his ſhrine ingots of " ſilver, furs, pieces of ſilk, and drome-

" daries. They remained about a month " at Teſhoo Loombo, and then proceeded " to Lahaſſa, where they ſpent about ten " days, and returned to their own country, " which is about three months journey " northward.

" I was not preſent on any of theſe " occaſions, but remained at home, where " I had enough viſitors of my own. " Crouds of Gylongs uſed at all hours " to come into my room to ſee me, or get " up upon the roof, and look down, upon " me. I never forbad any body; and " after giving them a pinch of ſnuff, and " indulging them with a look at the chairs, " or other things I had brought with me, " which always produced an exclamation " of *pah*, *pah*, *pah*, *tzee*, *tzee*, *tzee*, they " uſed to retire and make way for others. " This continued more or leſs all the time " I was at Teſhoo Loombo."

Mr. Bogle deſcribes ſeveral ceremonies of religion and ſtate at which he was preſent. They were all compoſed of a mixture of praying, dancing, ſinging, eating, and drinking tea.

" On the firſt day of the Thibetian year, " every body, except the Lama, aſſembled " in the large court which is under the " palace. All the galleries which ſur- " round it, were crouded with ſpectators. " I was placed as uſual by the *Teſhoo* " *Cooſho*, in the higheſt balcony. The ex- " hibition began with dancing by merry- " andrews in maſks. Then a number of " banners were ſet up, and a croud of Gy- " longs, dreſſed in various coloured habits, " with cymbals, tabors, trumpets, hautboys, " and drums, marched in proceſſion round " the court. After them came about twenty " Gylongs in vizors, repreſenting the heads " of different, moſtly ideal, animals; and, "in maſquerade dreſſes, danced with antic "motions in the ſame manner, but better "performed, than I had ſeen at *Taſſeſuddin*[*]. "After this the figure of a man chalked "upon paper was laid upon the ground. "Many ſtrange ceremonies, which, to me "who did not underſtand them, appeared "very whimſical, were performed about "it; a great fire being kindled in one "corner of the court, it was at length held "over it, and being formed of combuſtibles, "vaniſhed with much ſmoke and exploſion. "I was told this figure repreſented the devil, "but I am not ſufficiently ſkilled in the "Thibetian mythology, to enter into particulars. One thing is certain, it was "painted white, with regular features; "whether or no it was intended as a repreſentation of that being, *who goes to and "fro upon the face of the earth, ſeeking whom "he may devour*, I know not; but I could

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[*] The capital of Boutan.

" not help ſometimes fancying that it much
" reſembled an European.

" I muſt confeſs, the pleaſanteſt hours " I ſpent before the arrival of the *Pyn-* " *Cooſhos*," (the Lama's nephews,) " were " either in my audiences with the Lama, or " in playing at cheſs. The arrival of a " large party of Calmucks furniſhed me " with enough of combatants. Their " method of playing differs from ours, in " this particular; the privilege of moving " two ſteps at once, is confined by them to " the firſt pawn played by each party, and " they know nothing of caſtleing and ſtale- " mate: Inſtead of this laſt, it is a drawn " game, when the king is left upon the " board *ſolus*, without a piece or a pawn on " the board. In my firſt trial of ſkill with " the Tartars, I uſed often to come off " loſer. For when a Tartar ſits down to " cheſs, he gets two or three of his country- " men to aſſiſt him. They lay all their

" bare heads together, conſidering and " conſulting about every move. At length " I found out the way of managing them, " and encountered them in their own way. " If I could not get a Tartar to enter the " liſt with me in ſingle combat, I engaged " an equal number of them on my ſide, and " uſed eaſily to beat them.

" I may be excuſed in mentioning a " circumſtance, which, although it does not " properly belong to the ſubject of theſe " memorandums, I cannot in juſtice to my " Thibetian friends omit. From the civilities which Teſhoo Lama, and every body " about him, ſhowed me, as well as from " my deſire of conciliating the good will of " the Thibetians, whoſe country I believe " no Engliſhman had ever viſited before, I " reſolved to make ſome preſents to the " Lama's relations, and accordingly purchaſed coral beads, which are much " valued in this part of the world. I car-

“ ried them with me on my viſit to the *Cham*
“ *Cooſho* and her daughters, and had much ado
“ to procure their acceptance of them. The
“ *Pyn-Cooſhos* were ſtill more difficult; and
“ I believe I ſpent an hour in their tent, be-
“ fore I could get them to agree to take my
“ beads. *You*, ſaid they, *are come from a*
“ *far country: it is our buſineſs to render*
“ *your ſtay with us agreeable, why ſhould*
“ *you make us preſents ?*”

At the end of his memorandums, which he evidently intended to reviſe, Mr. Bogle has written the following “*caution.*”

“ The above memorandums ought to be
“ read with a grain of allowance. I have
“ attempted to ſet them down faithfully,
“ but I cannot anſwer for myſelf; for I am
“ apt to be pleaſed, when I ſee others de-
“ ſirous of pleaſing me; to think a thing is
“ good, when it is the beſt I can get; and
“ to turn up the bright ſide of every thing.”

Mr. Bogle has brought into one view the converſations that paſſed at the different audiences he had of the Lama; but the fear leſt I ſhould treſpaſs too far upon a work, which I hope will one day be given to the Public entire, ſets bounds to my deſire of tranſcribing it. The following extracts, however, may ſerve to throw ſome light upon the ſubject of this Sketch, and upon the character of the Lama, which cannot but conciliate our regard.

In the ſecond audience to which Mr. Bogle was admitted, when ceremony was entirely ſet aſide, after ſome converſation upon political ſubjects, the Lama ſaid, "I "will plainly confeſs that my reaſon for at "firſt refuſing your admittance was, that my "people adviſed me againſt it. I had heard "alſo much of the power of the Europeans, "that the company was like a great king, "fond of war, and conqueſt; and as my "buſineſs and that of my people is to pray

" to God in peace, I was afraid to admit " any European into the country. But I " have ſince learnt, that they are a fair and " juſt people: I never before ſaw one of " them, but I am happy at your arrival, " and you will not think any thing of my " former refuſal."

Mr. Bogle then explained to him the ſituation and hiſtory of the Eaſt India Company, and having aſſured him of the reſpect its ſervants had for his character and rank, the Lama proceeded, by ſaying, That the prejudices he had imbibed againſt the Engliſh were removed, and added, " I " am deſirous of having a place on the banks " of the Ganges, to which I may ſend my " people to pray. I intend to write to the " governor on this ſubject *, and wiſh you " would ſecond my application." He then enquired about England, and its religion,

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* See extract from his letter to Mr. Haſtings, p. 165.

and aſked, if Mr. Bogle worſhipped *Criſs;* making a croſs with his fingers, and adding, that there had been formerly ſome European prieſts at Lahaſſa who worſhipped the croſs, but that they bred diſturbances, and were turned out of the country.

" On the 18th of November," continues Mr. Bogle, " I had another audience of the " Lama. He talked of religion, and of the " connexion of his faith and that of the " Brahmans. He ſaid, that he worſhipped " three of the Hindoo gods, Brimha, &c. " but not any of the inferior deities. He " then aſked, how many gods there were in " my religion. I told him, one. He ob- " ſerved charitably, that we all worſhip " the ſame God, but under different names, " and attain at the ſame object, though we " purſue different ways. The Lama ſaid, " that his religion, and that of the Chineſe, " were the ſame. What a tract of country " does it extend over!

"He ſpoke to me about what he had "before mentioned, concerning the eſtab- "liſhment of a religious houſe upon the "banks of the Ganges, and I repeated my "belief of the readineſs with which his re- "queſt would be granted. He ſaid, he "had alſo written, or propoſed to write, to "*Changi Lama*, the high prieſt at Pekin, "with whom he was upon the moſt friend- "ly and intimate terms, mentioning that "the Europeans were maſters of Bengal, "and had ſhewn him great favour; and, "ſays he, I think it is probable, he will "ſend ſome of his people to viſit the "principal religious places there. I, added "he, am but a little man in compariſon "with the *Changi Lama*, for he is always in "the emperor's preſence, and has a great in- "fluence over him. The favour which "the emperor ſhows to me, and to the "*Dalai Lama*, is in a great meaſure owing "to the *Changi Lama*'s good offices at "court: I hope therefore that, in caſe he

" ſends any perſons to Bengal, the governor " will give them a good reception."

In a letter to Mr. Haſtings, Mr. Bogle ſays,

" In my letter of the 5th of December, I " mentioned the Lama's deſire of founding a religious houſe on the banks of the " Ganges. About 7 or 800 years ago, the " Thibetian pontiffs had many monaſteries " in Bengal, and their prieſts uſed to travel " in that country, in order to ſtudy the religion and language of the Brahmans, " and to viſit the holy places in Hindoſtan. " The Mahomedans, upon conquering Bengal, plundered and deſtroyed their temples, and drove them out of the country. " Since that time there has been but little " intercourſe between the two kingdoms. " The Lama is ſenſible that it will throw " great luſtre on his pontificate, and ſerve " to extend his fame and his character, " if he can, after ſo long an interval, obtain

" a re-

" a religious eſtabliſhment in Bengal. He " propoſes alſo to ſend ſome of his *gylongs* " during the cold ſeaſon, to wait upon you " at Calcutta, and afterwards to go on pilgrimage to Gungo, Segor, &c. and he " has written to *Chidzun Tamboo* * at Pekin, " who has great intereſt with the emperor, " informing him that the Engliſh are now " maſters of Bengal; that you their chief " have ſhown him great favour; that the " Engliſh allow every one to follow his " own religion unmoleſted; and adviſing " him to ſend ſome perſons to wait upon " you, and to viſit the principal temples " in Bengal."

In another letter, he obſerves,

" Teſhoo Lama's character and abilities; " his having diſcovered † and placed the " preſent Dalai Lama in the chair of Po-

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* This is, I ſuppoſe, the name of the *Changi Lama* before mentioned. See p. 201.

† See p. 169.

"tallo *; his being favoured by the emperor of China, and his having obtained "the appointment of *Geſub Rambochay*, "(the prime miniſter, or rather regent,) "give him great influence.

"The ſeat of government, however, is "at Lahaſſa. The emperor of China is "paramount ſovereign, and is repreſented "by two Chineſe officers, who are changed every three years. Theſe men are to "report to their court the ſtate of this "country; but, I am told, that they ſeldom "interfere in the management of it; which, "during Dalai Lama's minority, is intruſted to *Geſub Rambochay*, and four "miniſters. Teſhoo Lama has a number "of villages and monaſteries belonging to "him, which are ſcattered over Thibet, and "intermixed with thoſe of the Dalai Lama. "To attempt to explain the nature of a

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* The Dalai Lama's reſidence.

"govern-

" government where ſo many different " intereſts are blended together, would " oblige me to enter into details which my " imperfect knowledge of the country " would hardly juſtify.

" About 70 years ago, the emperor of " China acquired the ſovereignty of Thibet " in the way that ſovereignties are generally " acquired;—by interfering in the quarrels " between two contending parties. In " conſequence of a revolution which hap- " pened about 25 years ago, the govern- " ment of Thibet was committed to the " former Dalai Lama. Upon his death, " *Geſub Rambochay*, his cup-bearer, or con- " fident, procured the ſupreme adminiſtra- " tion of affairs, partly through his own " intereſt at the court of Pekin, and partly " at the recommendation of Teſhoo Lama, " who came now to be conſidered as the " firſt man in the country. After two " years, Teſhoo Lama diſcovered the child

" into whoſe body the laſt Dalai Lama's
" ſpirit had paſſed, and gave notice to the
" court of China. He was immediately
" acknowledged by the emperor; *Changi*
" *Lama*, the Lama or high prieſt who re-
" ſides at Pekin, came to viſit him, and,
" after paſſing ſome months at *Teſhoo*
" *Loombo*, returned to court.

" For many years after *Geſub*'s promotion,
" Teſhoo Lama continued to have influence
" in the government, but for ſome time paſt
" *Geſub* has endeavoured, by his own intereſt,
" to maintain himſelf in office; and although
" he appears to pay great deference to the
" *Lama*'s opinion, he conſults him as ſeldom
" as poſſible. The grand object in this man's
" politics, is to ſecure the adminiſtration to
" himſelf, and afterwards to his nephew;
" while Teſhoo Lama, on the contrary, is
" exerting all his intereſt at the court of
" Pekin, to procure the government for
" the Dalai Lama, who is now nearly

" of age; and to obtain the appoint-
" ment of a miniſter devoted to him-
" ſelf. If he can carry his point, his
" influence will immediately revive; for,
" independent of the good underſtanding
" which ſubſiſts among all the Eaſtern pon-
" tiffs, the *Dalai Lama*, owing his promo-
" tion to *Teſhoo Lama*, and having been
" tutored by his people, will naturally pay
" great attention to his advice and opinion."

The above paſſages are the cleareſt I could find among Mr. Bogle's manuſcripts, reſpecting the relative ſituations of the two Lamas in point of office and rank; and they ſeem to confirm the opinion I have before ventured to expreſs, that the Teſhoo Lama, though independant of, is inferior to the Dalai in temporal and ſpiritual authority.

I have been favoured with the following account of the ceremonies at the deceaſe and funeral of the chief Lama of the Kalmuck Tartars, whoſe hordes were encamped near the ſettlement of the Moravian brethren, Sarepta, on the river Wolga. It ſhows in a ſtrong light the amazing extent of the religion of the Lama of Thibet, and conſequently of the influence of the Hindoo ſyſtem. Upon a compariſon between the ceremonies deſcribed by Mr. Bogle, at the funeral of a *gylong* in Boutan on the borders of Bengal, and thoſe of a *Kalmuck Lama* in the kingdom of Aſtracan, they will be found to be nearly the ſame *.

" The chief Lama of the Kalmuck Tartars
" that were encamped behind our farm, who
" with his body of prieſts had been ſome time
" in our neighbourhood, and is called in their
" language, *Abagay Lama*, having, on the
" 10th of March, after a ſhort illneſs, departed
" this life, in the 94th year of his age, the
" principal prieſts, or *gylongs*, conſulted what

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* See page 178.

" was to be done with his corpſe, according to " their laws. They firſt notified his death to the " prince of the Derbert Hord, that he might " immediately ſend another Lama hither, and " order ſuch things as are directed in their " law book to be done on theſe occaſions. Ac- " cordingly, the next morning, a Lama, called " *Dajamatha Lama*, arrived here, with a " multitude of prieſts; and great numbers of " them and their diſciples continued coming " all night long. On the 11th, in the morn- " ing, at break of day, a council was held, to " aſcertain, whether they might without " ſcruple, according to the cuſtom fixed in " their religion, burn the corpſe of this Lama, " as they did the bodies of others of the ſame " rank, and thoſe of their princes, in order to " make relics of their aſhes and bones; or, as " they call them, the *ſparks* of the deceaſed. " Indubitable marks of his death having been " atteſted, they immediately began to make " preparations to perform the ceremony upon " him. All the morning and afternoon

" prayers were made in the *Tongut* language,
" which is uſed in religious matters only, and
" is not underſtood by the laity. The *gylongs*
" clothed the deceaſed in the habit of his
" order, conſiſting of a wide yellow ſilk robe,
" with a crown of five points, reſembling aſſes
" ears, and placed him upon a ſtately cuſhion
" in his tent, ſitting croſs-legged. The common
" people of the Kalmucks, who came by
" thouſands from all parts, kept going round
" the tent, to pay their adorations to the
" corpſe, and receive the bleſſings of the new
" Lama, who came from time to time to the
" door of the tent, and moved his bead-ſtring
" to and fro toward them. Some highly
" favoured perſons were allowed to enter
" into the tent, and worſhip the dead Lama.
" During the prayers, ſeveral groups of
" prieſts, here and there diſperſed, ſat in
" penſive ſilence and aſtoniſhment.

" The principal *gylongs* ſhared his effects
" among themſelves, according to their

" ranks; every thing being immediately
" written down and regiſtered. Oppoſite
" to the ſandy hill, behind our farm, which
" the Kalmucks call the *barren and wretched*
" *noſe*, was the camp of the prince, who
" ſent orders, that the burning of the Lama
" ſhould take place the next day. According-
" ly, on the 12th, every thing was brought
" together for the ceremony, viz. butter,
" frankincenſe, turpentine, various ſorts of
" wood daubed over with turpentine and
" incenſe, and ſeveral kinds of odoriferous
" barks of trees. At noon, a ſquare pit was
" dug into the ground, which was lined with
" ſtone, the ſides exactly facing the four
" winds. It was like an oven, and pro-
" vided with draft holes, and trenches, to
" receive and burn the fuel, without mix-
" ing the aſhes of the wood with thoſe of
" the Lama. It was arched over, a hole
" being left in the top, upon which an old
" kettle, without a bottom, was fixed, to
" ſerve as a chimney. In the midſt of this
" oven, a three-legged iron ſtool was placed.

" A great

" A great hut was then erected round it, " built with ſtaves, and hung with a kind of " cloth made of camels hair. The whole " work was completed by the principal " *gylongs*. A man then tried, by ſitting " down upon the ſeat, if every thing was " in right order; and as all ſeemed to be " perfectly arranged, the whole body of " prieſts went in proceſſion to the tent of " the deceaſed. Firſt, the Lama alone; then " the 14 chief adminiſtering *gylongs* in a " row; and as ſoon as they had reached the " door of the tent, they clothed themſelves " in the habit of their order, which conſiſts " of a cotton under garment, called in their " language *Kitay*, and ſeveral ſilken upper " garments, covering all their bodies ex- " cept their arms, which remained naked. " Above all, they wrapped themſelves in a " yellow ſilk robe, ſeemingly made of divers " pieces of ſtriped taffeta, which being " thrown over them, left the right foot and " left arm bare. Their heads were entirely

“ uncovered. The muſicians with their inſtruments, and a *Burchan* or idol carried in a red box, followed. An opening was then made in the back part of the tent of the deceaſed, and the corpſe brought out with amazing quickneſs by the prieſts, placed on a bier, and born by eight *gylongs*. The corpſe was covered with a large yellow ſilk garment, with the aforementioned crown on the head. The muſic conſiſted of two long copper poſauns or trumpets, which gave only three or four baſs tones, were about eight feet long, and each ſupported by two men; four great drums of a peculiar conſtruction, and carried by the drummers by a handle, like that of a lanthorn, in the left hands, while in their right they held the drum-ſticks, made of ſtrong wire, like the branch of a chandelier, with a button * or

“ knob,

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* Mr. Bogle deſcribing a ceremony in Taſſeſuddin in Boutan, ſays, “ about twenty *gylongs*, dreſſed in va-

“ rious

" knob, at the end covered with leather. Be-" ſides theſe, were five *gylongs* with muſical " bells, and ſome with two plates, which " they ſtruck againſt each other, like thoſe " uſed by the Janizaries. This muſic pre-" ceded the corpſe to the oven, and produced " altogether a moſt doleful and diſmal con-" cert, enough to terrify the by-ſtanders; " eſpecially joined to their wild geſticula-" tions. Before the proceſſion, walked the " new Lama, ſprinkling the road with holy " water; a *gylong* carried the *Burchan* in " the red box; and the corpſe followed. " The mob preſſing forward on all ſides, " was kept off by ſeveral *gylongs* armed with " ſtout clubs, with which they laid about " them very vigorouſly; ſo that our atten-

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" rious coloured ſattin cloaks and gilded mitres, were " ſeated on a bench with a large tabour or drum, " reſting on a ſtick which they held in one hand, and " in the other a crooked rod of iron, with a knob at the " end of it, with which they beat time to the prieſt, " who was in the middle of them."

"tion was kept conſtantly awake by two "objects; firſt, the proceſſion and cere- "mony, and then the care of guarding "againſt the *gylongs* clubs. One of us "was ſtruck at, and the blow being aimed "at his ſhins, would have lamed him, if he "had not fortunately held his cane before "his legs, which was broken by the blow.

"When the proceſſion reached the oven, "the corpſe was carried with vaſt diſpatch "into it, the muſic and prieſts forming a "ring round the hut. The fourteen admi- "niſtering *gylongs* undreſſed the corpſe, and "placed it upon the three-legged ſeat afore- "mentioned. The body was faſtened to "the wall by an iron ring round the neck, "that it might not fall when conſumed by "the heat. The clothes were carried back "in the ſame order in which the corpſe "had been fetched. The Kalmucks mean- "while fell proſtrate, and adored the tent "in which the Lama had died. When it

" began to grow dark, all the conſecrated
" fuel was brought. Near the oven, a fire
" was kindled; a large copper kettle was
" placed upon it, in which butter was
" melted, and frankincenſe and turpentine
" thrown into it, and the whole ſtirred together. This being done, and the principal prieſts aſſembled about the oven
" within the hut, the funeral fire was kindled by the Lama, and about ſeven in the
" evening the muſic and ſinging began. The
" new Lama was now clothed in the habit
" of the deceaſed, with the crown on his
" head. This crown was made of paſteboard, and covered with taffeta, on which
" flowers of gold were embroidered. His
" ſeat was a ſumptuous cuſhion towards the
" Weſt. Somewhat behind him, on both
" ſides, and over againſt him on the other
" ſide of the oven, were divers little altars
" erected, neatly dreſſed, on which offerings were placed, conſiſting of ſeveral
" things which the deceaſed had made uſe

" of in his life-time. Some ſmall idols
" were likewiſe laid upon them. The
" fire was now and then much in-
" creaſed, by the Lama taking a ladle-
" full of the melted mixture from the kettle,
" and pouring it upon the corpſe, ſo that
" the flame burſt out five or ſix feet high.
" On his left hand a principal *gylong*
" ſtood holding a ſkreen before him, to
" prevent his eyes being hurt by the
" flame; but, notwithſtanding this, he was
" ſoon in a profuſe ſweat. All this while
" prayers in the *Tongut* language were
" made; they ſung, clapped their hands,
" ſnapped their fingers, rolled their eyes,
" and made all ſorts of hideous geſtures.

" The fire increaſed ſo much, that the
" walled part of the oven was red hot about
" two hours after its being lighted, though
" but little wood was conſumed. The
" prieſts were obliged to draw further
" from the fire, and at laſt to get out at
" the

" the back of the hut which encloſed the " oven. This occaſioned the hangings to " be lifted up, ſo that we could ſee what " paſſed, though the clubs of the *gylongs* " kept the people at ſome diſtance. At laſt " they offered us, perhaps in hopes we " ſhould approve of what they were about, " to draw nearer, and made a wide opening " for us to ſee every thing. After the fire " had laſted about four hours, they let it " go out; and when the oven had cooled " a little, the walled part was taken down, " and the aſhes of the burnt Lama gathered for ſeveral heatheniſh purpoſes. " Part of them was divided among the " prieſts, but each had a very ſmall portion. They ſay, theſe aſhes are a remedy " for all kinds of diſeaſes. The reſt of " them are laid by, and divine honours " paid them. After all had been removed, " the oven was entirely demoliſhed, filled " up, and the ground levelled. The ſtones

" of the oven were taken and kept as a
" memorial of the ceremony; four flags
" were alſo placed on the ſpot, toward
" the four winds; and they believe that as
" long as theſe flags wave, their prayers
" will aſcend to heaven."

We find the progreſs of the doctrines of the Brahmans from the banks of the Ganges to the extremities of Japan and Tartary, not only handed down by tradition, but confirmed by ſuch evident marks of affinity, as to leave little room for doubt. That in ſuch an extenſive journey ſome deviations may have been made; that circumſtances may have been altered or forgotten; and that rites, of which health required the obſervance in the ſcorching plains of India, were inapplicable or unneceſſary in the ſnowy regions of Tartary, muſt naturally be ſuppoſed. It was probably from the ſame ſource that the doctrine of the metempſychoſis was carried by *Odin* into Scandinavia, which from thence found its way into Gaul. Cæſar ſays, *Imprimis hoc perſuadere volunt, non interire animas, ſed ab aliis poſt mortem tranſire ad alios, atque hoc maximè ad virtutem excitare putant, metu mortis neglecto.* Cæſ. de bell. Gall. vi.

SKETCH XIV.

Affinity between the Inhabitants of Hindoſtan, and thoſe of ancient Egypt.

THE following diſquiſition I offer to the reader, only as the *outline* of a ſubject, which demands a much more ample inveſtigation than the limits I have preſcribed to myſelf will admit.

In ſome of the preceding Sketches, I have had frequent occaſion to take notice of the ſtrong reſemblance that exiſts between the mode in which the Egyptians and Greeks on one part, and the Hindoos on the other, have perſonified the different attributes of the Supreme Being. Herodotus has ſo frankly acknowledged that the Greek mythology was almoſt entirely borrowed from Egypt, and has ſo fully inveſtigated that ſubject, that in as far as the Greek and Hindoo Mythology agree, we may very fairly apply any argument to be drawn from ſuch affinity, to the mythology of the *Egyptians*.

The diviſion of the Egyptians into tribes ſimilar to the *caſts* of the Hindoos, is an arrangement, which, in two nations unknown to, or unconnected with one another, could hardly have taken place. The prieſts, the military order, the merchants, and the artiſans and labourers of Egypt *, formed claſſes, as diſtinctly ſeparate as thoſe of the Brahmans, Khatries, Bhyzes, and Sooderas of Hindoſtan. In each country the prieſts claimed a ſuperiority to the reſt of the people *, were the interpreters of the laws, and ſuperintended the education of the youth. Each tribe was kept diſtinct, by the ſtrictneſs with which intermarriage with another was avoided, and each family retained from father to ſon the ſame profeſſion.

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* Plato in Timacho. Ariſt. Politic. Herodot. Strab. Dioderus Siculus.

The religious prejudices of the two countries in favour of the *cow*, the *lotos*, and the *onion*, are no leſs remarkable; and although it admits of a doubt, whether or no the Egyptians in the earlier ages could lawfully eat of the fleſh of the cow †, their veneration for it went ſo far, as to place it as an object of divine worſhip in their temples.

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* Herod. Ælian, &c.

† Herodotus ſeems to contradict himſelf upon this point; for in his ſecond book, chap. xviii. he informs us, that the inhabitants of **Marea** and **Apis**, being diſſatisfied with the Egyptian **laws**, and particularly with that which prohibited *the uſe of beef as food*, requeſted of the oracle of Jupiter Ammon, to be declared Lybians in order to avoid it. But in chapter xxxvii. he ſays, that "the prieſts have a daily allowance of *beef*, "and geeſe, but may not eat fiſh as the reſt of the "Egyptians do."

A very ſingular and ſtriking mark of affinity appears in the religious rites performed to Phallus by the Egyptians, and by the Hindoos to Lingam *, upon which occaſions the emblematic repreſentations of theſe deities, and the ceremonies uſed, ſeem exactly to reſemble one another.

The doctrines of the immortality and tranſmigration of the ſoul †; the adoration of rivers, of the ſun, and of fire; the reſpect

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* See vol. i. p. 203.

* Herodotus, ii. 123, ſays (without exception) *the Egyptians* believe in the metempſychoſis, but Plutarch confines this belief to the Thebaid. "Some believed "that the ſoul after death deſcended into a ſubterra-"nean place named *Amenthes*, while others ſaid it "aſcended to the ſtars from whence it originally "came." Plut. de Iſid. et Oſir.

paid to evil ſpirits; the frequency of ablutions, abſtinences, and mortifications; the torments inflicted upon themſelves by devotees; the worſhip of the manes of parents; the obſervance of lucky and unlucky days; are things in which a ſtrong and undiſputed analogy between the Hindoos and Egyptians muſt be perceived.

That, in ſeveral inſtances, the two nations differ very materially from one another, cannot be denied. The laws of the Egyptians allowed of only one wife; the bodies of the dead were embalmed and preſerved*; the idea of one only ſupreme God ſeems to have been unknown to them, and their adoration to have been confined to the ſun†, the moon, the ſtars, and other viſible objects: while, on the contrary, the Hindoos admit of polygamy, the dead are either

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* Diod. Sic. i. Porphyr. et alii.

† Sir William Jones obſerves, that the myſtical word *On* of the Egyptians, is generally ſuppoſed to have

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have meant the ſun, and hints that it was probably the Sanſkrit word *Om* (ſee vol. i. page 163.) "a word "that ſcarcely ever eſcapes the lips of a pious "Hindoo, who meditates on it in ſilence;" and which, he ſays, is a coaleſcence of the letters A. U. M. (ſee Aſiatic Reſearches, vol. i. p. 242.) meaning the Triad *Brimha*, *Viſhnou* and *Shiva*, united in one only Supreme God. But though perhaps the Egyptians did not acknowledge one *only* inviſible ſupreme Being, they may have adopted the word *On* from the Hindoos, and applied it to the ſun, or ſome other principal object of their worſhip; and it is not improbable that it may have given riſe to the myſtic word uſed by the magi, (Apud. Euſeb. præp. Origen. Philoſt. Clem. Alex. Strom. 5. Tertull. Ap. 21. Plato de Legibus, 4.) and to the *Eon* and *Logos* of the Greeks. Father Deſiderati and Mr. Bogle inform us, that the Thibetians pronounce in the moſt ſolemn manner *Om*, *ha*, *hum*, (Lettres edif. & cur.) Father Tachard ſpeaks of a myſtic word in uſe with the Siameſe, which they never utter but with the moſt profound reſpect (Voyage des peres Jeſuites); and the Chineſe repeat *Om-i-to-Fo* with ſimilar veneration. "C'eſt "en either burnt or buried; none are preſerved; and, amidſt the multiplicity of their idols, all adoration is ultimately directed to *Brahma*, the *ſupreme*, the *inviſible*. The reader muſt however judge, in how far theſe and other circumſtances weigh againſt thoſe points in which an analogy muſt be allowed: and how far the difference that appears may be accounted for, by the ingrafting of a new religion and laws, upon thoſe which previouſly exiſted; and by the ſubſequent intercourſe which the Egyptians had with ſtrangers.

If the above facts are thought to be of ſufficient weight to eſtabliſh a probability, that the laws, religion, and manners, of the Hindoos and Egyptians had one common origin,

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" en roulant ces grains entre leurs doigts, qu'ils pro-
" noncent ces paroles myſterieuſes *Om-i-to-Fo*, aux
" quelles eux memes ne comprenent rien." (Du Halde, tom. iii. p. 23. folio.)

origin, it remains for inquiry to find out, which of theſe two nations may be conſidered as the original ſtock from whence the other derived its religious and political regulations.

If we give credit to ſome authors, we muſt believe that the ſun of civilization and ſcience riſing in Egypt, from thence illuminated, and ſpread cultivation, through the reſt of the then known world. Their colonies are ſaid to have planted the moſt diſtant, and their learning to have enlightened the moſt barbarous, nations.

We find, however, from Herodotus, that the firſt idea the Egyptians had of geometry aroſe in the reign of Seſoſtris, from the difficulty of aſcertaining the boundaries of the poſſeſſions of individuals, after the inundations of the Nile. This fixes a date to the commencement of one branch of their learning, and if mathematical knowledge was by them introduced into Hindoſtan, we muſt conclude that it was done in or after the reign of that monarch. But it has been ſufficiently proved, that Seſoſtris never carried his arms as far as India; and the ſilence of Herodotus upon the ſubject, may be conſidered as deciſive *. As to the prior expedition of Oſiris, men celebrated for their learning ſeem to have agreed in conſidering it as fabulous: and no author, I believe, has ever hinted that any of the prieſts of Egypt, during their perſecutions from Cheops, Chepheres †, Cambyſes ‡, and Ochus, ever fled into India.

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* As Herodotus had his information from the Egyptian prieſts, who did every thing in their power to add to the glory of that monarch, they would hardly have forgotten, or concealed, ſo brilliant an expedition, had it ever taken place.

† Herodotus.

‡ P. de Iſid. et Oſir. Herodot.

The ancient Egyptians ſeem to have entertained a ſuperſtitious averſion to the ſea *. The Nile, their foſtering deity, was loſt in it: and this prejudice may perhaps have been one of the reaſons why it was ſo long before they became a maritime commercial nation. They only appear as ſuch under the ſucceſſors of Alexander. When Nechos, about 616 years before Chriſt, ſent out a fleet to make diſcoveries, he was obliged to employ Phœnicians. This fleet is ſuppoſed to have ſailed from the Red Sea, to have kept along the coaſt of Africa, to have doubled the Cape of Good Hope, and to have returned to Egypt, by the Straits of Gibraltar. It did not therefore approach India.

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* Plut. Sympt. 8. qu. 8.

Diodorus Siculus obſerves, that many things advanced by the Egyptians, were unſupported by proof; and that, eſpecially, what they ſaid of their colonies, was without foundation.

But had even Oſiris or Seſoſtris gone to India; had the prieſts fled thither from their tyrants; or had ſhips been ſent to that country in the time of Nechos; it is ſhewn, not only by the hiſtory of the Hindoos, but, what is infinitely more ſatisfactory, by proof drawn from ſcience, and the unerring operations of nature *, that, inſtead of finding a rude people to be civilized and inſtructed, they would have found a poliſhed nation; the ſciences arrived at a degree of perfection to which the Egyptians never attained; and a political arrangement of the inhabitants, which, as far as inquiry can reach, ſeems not to have undergone any change.

It appears that the Egyptians knew ſo little of Hindoſtan about 520 years before the Chriſtian æra, that when Darius Hyſtaſpes,

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* See Vol. I. SKETCH XI. on the Aſtronomy of the Hindoos.

ſtaſpes, who then meditated an invaſion of that country, applied to them for information concerning it, they were unable to give him any. We are told, that, in the 13th year of his reign, he ſent a Greek named Scylax, of Caryandrea, who, with his companions, deſcended the Indus to the ocean, entered the Straits of Babelmandel, landed at one of the ports in the Red Sea, and gave Darius an account of his diſcoveries*. In the 16th year of his reign, or about 504 years before Chriſt, he invaded India, ſubdued ſome of the northern provinces, and laid a tribute upon them, which was paid to him and his ſucceſſors †. Beſide the tribute, it was agreed, that the Perſian monarch ſhould be aſſiſted with troops from theſe provinces; and, many years afterwards, it appears, that Indian auxiliaries were in the army of Darius Codomanus, when defeated by Alexander *, who croſſed the Indus about 327 years before Chriſt, or 177 years after the invaſion of the Perſians.

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* Arrian (as Dr. Robertſon obſerves) ſeems to diſtruſt the veracity of Scylax, and yet he gives credit to the relation of Megaſthenes, (who had ſerved under Alexander, and was ſent by Seleucus to Palibothra, to cultivate the friendſhip of Sandracottus,) though many of his accounts are *proverbially* fabulous.

Scylax is ſaid to have been two years and ſix months on his voyage.

† Herodotus.

The Greeks, who came into Egypt after the expedition of Alexander, had ſeen the valuable and curious productions of India, and naturally wiſhed to open a commercial intercourſe with it †. But their attention

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* Quint. Curtius, lib. iv. cap. 12.

† The Phœnicians were probably the firſt of thoſe we call the *ancients*, who had an immediate intercourſe with India. They made eſtabliſhments at the bottom of the Arabian Gulph, and from thence had communication with India, and the Southern and Eaſtern coaſts of Africa. From their ſettlements on the Arabian Gulph, the commodities brought from India and Africa, were carried to Rhinocorura (on the Mediterranean) by land, and from thence to Tyre by ſea. See Dr. Robertſon, page 7.

was for ſome time diverted by the wars that broke out among themſelves.

About 287 years before Chriſt, Ptolemy Philadelphus applied himſelf to this object in a manner worthy of the ſovereign of a great nation, and with ſucceſs. He firſt propoſed to finiſh a canal that had been begun by Nechos, in order to open a communication between the Nile * and the Red Sea, extending from Peluſium to Arſinoe, the modern Suez. This project was abandoned; according to ſome, on account of the bad anchorage, and dangerous navigation, at Arſinoe; to others, from an apprehenſion of inundating the Lower Egypt, or ſpoiling the waters of the Nile † with thoſe of the ſea.

The commerce with the Eaſt was therefore carried on from Myoshormos ‡; the merchan-

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* Strabo, p. 17. † Pliny.

‡ There is much doubt concerning the modern Coſſeir. By ſome it has been ſuppoſed to have been the

merchandiſe imported from India was tranſported to Coptos, and from thence deſcended the Nile to Alexandria * As the road from the Arabian Gulph to Coptos was acroſs an uninhabited deſart, Ptolemy cauſed a canal to be cut, by which water was conveyed from the Nile, to ciſterns conſtructed at a convenient diſtance from each other, with public buildings for the reception of travellers and their goods. The ſucceſſors of Ptolemy continued to encourage foreign commerce, but ſtill the trade with India was extremely limited, as few veſſels ventured beyond the boundaries of the Red Sea. It was however conſiderably augmented under the Romans. Strabo ſays, that in his time, under the reign of Tiberius, there went yearly about 120 veſſels from Myos-

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the Myoshormos, by others the Berenice of the ancients. Dr. Robertſon thinks, that the Coſſeir was the Philoteras Portus of Ptolemy; Mr. Bruce endeavours to prove that it was *Portus Albus*.

* Strabo, p. 17.

hormos to India. The ſhips that ſailed thither had hitherto kept along the coaſt, but a ſhip commanded by one Hippalus, having been driven out to ſea by a ſtrong weſterly wind, and by that means making a much quicker paſſage than any had done before, other pilots followed the ſame courſe. The navigation was ſhortened; the number of adventurers increaſed, and from that accident the Greeks and Romans are ſaid to have named the weſterly wind, Hippalus.

As far as I have been able to extend my inquiries into the communication of the Egyptians with India, I cannot find any circumſtance which could authoriſe an opinion, that the laws, religion, and cuſtoms of Egypt had been carried thither. If, on the other hand, we ſuppoſe, that thoſe things which ſeem common to both people originated in Hindoſtan, we ſhall

likewiſe

likewiſe encounter difficulties. We cannot well imagine, that they would be introduced, and be ſpread, by traders, who may have come to Egypt on account of commerce; and it would militate againſt the principles, and even againſt the laws and religion of the Hindoos, to ſuppoſe that the Brahmans or Pundits would be ſent thither as miſſionaries *

The Greek philoſophers went to India themſelves, and the emperor of China ſent perſons thither to be inſtructed. Unleſs therefore we conclude, that the ſtriking affinity between the two nations was owing to a ſyſtem introduced into Egypt by the Gymnoſophiſts, mentioned by Lucian † to have ſettled in Ethiopia, we muſt either ſuppoſe Egypt to have been coloniſed, at ſome unknown diſtant period, from Hin-

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[*] See vol. ii. page 88.

[†] See vol. i. page 257.

doſtan; or, which is ſtill leſs probable, that, by ſome wonderful concurrence of circumſtances, the ſame laws, cuſtoms, and learning, were ſeparately introduced by human ingenuity and obſervation, without any foreign aid.

SKETCH XV.

Hiſtory and Political State of the preſent native Powers of Hindoſtan.

IN the former part of this work I have attempted to introduce the reader to ſome acquaintance with the original inhabitants of Hindoſtan. To give a ſhort account of its preſent political ſtate is the purport of this Sketch, in which I ſhall only endeavour to preſerve the principal features, without entering into minute particulars. It muſt however be obſerved, that the continual changes to which the powers of India have long been ſubject, and the viciſſitudes that ſtill characteriſe the politics of that country, render the moſt accurate account that can be given of them, only adapted to the period for which it may be written: as any plan formed on the ſtate of politics to-day, may perhaps be totally inapplicable a year hence.

In approaching India from the North-weſt, before we reach the Attuck *, we paſs through the dominions of Timur Shaw, ſon and ſucceſſor of Ahmed Shaw †, late ſovereign of the Affghans ‡.

Ahmed was deſcended from an illuſtrious family named Seidou Zei, of the tribe of Abdalli. He and his brother Zulfecur

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* The river in general is called by Europeans the Indus, but its proper name in this quarter is the Attack. See note to page 82. vol. i.

† Commonly known to Europeans by the name of Abdalla.

‡ The Affghans are often called in Hindoſtan by the general name of Duranies: all the country from India to Iran, or Perſia Proper, being called Duran, or, as ſome pronounce it, Turan.

Khan, having been taken and confined, by Huſſein Khan, then chief of Kandahar, were releaſed by Nadir Shaw, when he came and ſubdued that province, previous to his expedition into Hindoſtan. But as they were thought to have too much influence with their countrymen to be ſafely left among them, they were ſent to Mezenderan. Zulfecur Khan died there; and we find that Ahmed, ſome time after the return of Nadir from India, was intruſted with the command of a body of Affghan cavalry in the Perſian army. He ſerved his maſter with fidelity, and even attempted to revenge his death; but finding the conſpirators too powerful to be contended with, he went off with his party to his own country. In his way thither, he fell in with, and took a convoy with a large ſum of money, that had been diſpatched by the governor of the Southern Provinces to the royal treaſury at Iſpahan. Soon after his arrival at Kandahar, he was hailed chief of the Affghans. His forces quickly increaſed; he was joined by many of the Perſian ſoldiers who had ſerved with him; and, in the courſe of a few months, all the countries that had been ceded by the Mogul emperor to Nadir Shaw, together with ſome neighbouring parts of Perſia, ſubmitted to his authority.

The diſtracted ſtate of Hindoſtan, at that time, tempted him to invade it. He therefore croſſed the Attuck, and directing his courſe to the South-eaſt, he plundered the country, and levied contributions to a conſiderable amount. Near Sirhind he was met by the Imperial army under the command of the Prince Royal and the Vizier. They fought; but though the latter was killed, the battle was not deciſive, and Ahmed returned to his own dominions.

In another expedition, he conquered all the province of Lahore. In 1755 he again came into India, and, after ſtaying a ſhort while at Lahore, marched to Delhi. It is ſaid, that he was invited thither by the emperor himſelf, who, in this deſperate way, wiſhed to get rid of the tyranny of his Vizier, Ghazi ul Dien Khan. By ſecret inſtructions, therefore, from the King, the Vizier was deſerted in the field by ſome of the principal officers with their bands, and was obliged to ſurrender himſelf priſoner. But inſtead of loſing his power or life, by his addreſs and preſents he obtained the protection of the conqueror; and the unhappy Allumghire, beſides the reproach of having brought on himſelf and his people the calamities of a foreign invaſion, was obliged to ſubmit to be directed by a ſervant, whom, not having the power or fortitude to diſmiſs, he meanly, but ineffectually, attempted to betray.

Ahmed laid the city under a heavy contribution, which he exacted with the utmoſt rigour. He ſtaid in it about a month, during which time he concluded a marriage between his ſon Timur and the emperor's niece. He then marched againſt the Jauts*, who lately, under their chief Souragemul, had made incurſions towards Delhi, and conquered the greateſt part of the province of Agra. They fled at his approach, and ſhut themſelves up in their fortreſſes. But, by an extraordinary march, he ſurpriſed and took the ancient city of Matra, famous as the birth-place of Kriſhna, and ſacred to the Hindoo muſes. He attempted likewiſe to ſurpriſe the town of Agra, which ſtill held out for the emperor, but was repulſed by the governor Fazil Cawn. Having, during this expedition, indulged his troops in every ſpecies of ſavage wantonneſs and cruelty, he now led them back towards Delhi. When he approached near the city, the emperor came to meet him; and on his arrival there, he celebrated his own nuptials with Sahibe Zimany, daughter of the emperor Mahomed Shaw, a maiden of exquiſite beauty, whom the unfortunate Allumghire in vain ſolicited for himſelf. He then proceeded to Lahore, and, leaving his ſon Timur in the government of that province, he quitted Hindoſtan.

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* A tribe of Hindoos.

While Ahmed was employed on the ſide of Perſia, young Timur was frequently diſturbed by the Seiks *; but though he had ſufficient force to repulſe theſe, in 1760 he was compelled to fly before an immenſe army of Mahrattas, led by Ragonaut Row, the Paiſhwa's brother, who having come to the northern provinces for the ſake of levying contributions, was invited to invade Lahore by Adina Beg Cawn, a

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* A tribe of Hindoos, who profeſs deiſm. The word *Seik* is ſaid to mean *diſciple.*

Mogul chief, who was diſaffected to Ahmed's government. The Mahrattas took poſſeſſion of the province, almoſt without any reſiſtance, and Adina Beg was inveſted with the adminiſtration of it. Ragonaut Row then marched back towards Delhi, and, leaving the command of the army to another chief, Jinkou Jee, returned to Poonah. Adina Beg, who appears to have poſſeſſed to his death great activity, courage, and abilities, died ſome months after the departure of the Mahrattas, aged upwards of eighty-years. Soon after his death, in 1761, Ahmed croſſed the Attuck with a powerful army, and eaſily recovered his former poſſeſſions. In the mean time, the Mahratta army had attacked ſome of the Rohilla chiefs, who applied to Ahmed for protection.—Advice had been received in the North, that another army was coming thither from Poonah; and it was reported that the views of the Mahrattas were now directed to the reduction of all the Mahomedan princes in Hindoſtan. Ahmed was therefore invited by Sujah ul Dowla, Nabob of Oud, and by moſt of the northern Mahomedan chiefs, to put himſelf at the head of a league propoſed to be formed by them for the defence of their territories and religion. He ſaw the neceſſity of reſiſting the Mahratta power, and effectually checking their pretenſions. The opportunity was favourable, as the common danger which threatened the confederates, rendered their mutual fidelity leſs precarious, than it is uſually found in that country. He likewiſe either felt, or affected to be actuated by, a degree of devout zeal, and, having acceded to the propoſal, he marched towards the enemy. Jinkou Jee advanced to meet him. The armies encountered; the battle was obſtinate, but Ahmed at laſt obtained a complete victory.

The army that was ſent from Poonah was commanded by Sadaſhavarow, couſin to the Paiſhwa; a chief of much perſonal courage, but who never had been tried in the conduct of any great or difficult enterpriſe. He came to Agra; from thence to Delhi; and, being joined by parties of his countrymen as he went along, his army is ſaid to have amounted to about 120,000 horſe, beſide infantry and cannon. He directed his courſe towards Sirhinde; while Ahmed, who had been joined by the Rohilla chiefs, by Sujah ul Dowla, and by Ahmed Khan Bunguiſh, chief of Ferokhabad, was encamped on the other ſide of the Jumna, almoſt oppoſite to Kangipara*. Having unexpectedly croſſed the river, with a view of getting behind the Mahrattas, they precipitately fell back to Paniput †, whither the combined army cloſely followed them. Here, according to the notions of ſome of the Hindoos, "Sadaſhavarow, "being miſled by his own evil genius,"—

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* About lat. 29° 34′. † Lat. 29° 12′.

or rather being over-awed by the ſuperior one of Ahmed, inſtead of giving battle before the whole of the combined army came up, halted, and formed an extenſive camp, defended by lines and batteries. Ahmed allowed him to proceed undiſturbed; but loſt no time in taking meaſures either to prevent him from getting any ſupplies, or to force him to fight, under many diſadvantages, to obtain them. Convoys of proviſions that were coming to the Mahratta army were cut off; attacks that were made on the Mahomedan poſts were repulſed; the proviſions that were brought with the army, notwithſtanding a ſevere œconomy, were almoſt entirely conſumed; and the wailings produced by famine and diſeaſe were to be heard in every quarter of the encampment. Sadaſhavarow, after having remained in this humiliating ſituation nearly thirty days, at laſt reſolved, or rather was compelled, to throw the mighty projects of his ſtate on the fate of a general battle. He led out every one who was yet capable of bearing arms; but his troops were waſted by want, and diſcouraged by confinement, while thoſe of the enemy were in their uſual vigour, and already conſidered themſelves conquerors over a foe, whom they had ſo long compelled to remain within their intrenchments. Yet the Mahıattas made wonderful efforts of courage; the victory was long doubtful, but at laſt decided in favour of the Mahomedans, by Ahmed Khan Bunguiſh vigorouſly attacking the left flank of the enemy with a freſh body of well-choſen cavalry. This battle was one of the moſt bloody that perhaps ever embrued the plains of Hindoſtan. Above 50,000 Mahrattas are ſuppoſed to have fallen in the field, together with the Paiſhwa's eldeſt ſon, Biſſwaſs Row, and eighty leaders of diſtinction. Sadaſhavarow, after having animated his troops by his words and example, though he ſaw the battle was loſt, refuſed to fly; and when preſſed by thoſe who were near him, he puſhed his horſe among the enemy, and fell, covered with many wounds *. The purſuit laſted ſeveral days, and this immenſe army, deſtined to conquer kingdoms, and which had juſtly alarmed all the Mahomedans of the northern provinces, totally diſappeared. Ahmed afterwards marched to Delhi, and wherever he went, was hailed by thoſe of his own religion, as the deliverer of the faithful. From Delhi he directed his courſe back to Lahore, and, having ap-

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* It was once reported, that he had eſcaped, and got back to Poonah; but was arreſted by order of the Paiſhwa, and ſent to the fort of Pourendher, where he remained in ſecret confinement. An impoſtor even appeared in Bengal, who called himſelf Sadaſhavarow, but the fraud was ſoon detected by thoſe who had known him. There is no doubt, that his death happened as above related; and Colonel Polier has ſhewn the ſpot where his body was burnt by ſome Hindoos the day after the battle. He is ſometimes called the Baw. He was ſon of Chumna-Jee-Appah, ſecond of the firſt Paiſhwa Biſſonat Balajee.

pointed officers to govern and manage his poſſeſſions in India, he returned to the north.

In the latter end of 1762, he again croſſed the Attuck, in order to attack the Seiks, whoſe power having greatly increaſed, their incurſions had become more frequent and dangerous. But his intention ſeems rather to have been to extirpate than to conquer them. He defeated their army, compoſed of the troops of their different chiefs; and forced them to take refuge within their woods and ſtrong holds. All who were taken were put to death; and having ſet a price on the heads of thoſe who profeſſed their tenets, it is ſaid that heaps of them were frequently to be ſeen piled up in the market places of the principal towns. Hearing that they had aſſembled in conſiderable numbers to celebrate an annual feſtival at Anbertſer, he endeavoured to ſurpriſe them. But their chiefs had marched thither with all their force, and were prepared to receive him. He nevertheleſs attacked them with great impetuoſity. During the battle, there happened an eclipſe of the ſun, which, while interpreted as a favourable omen by the Seiks, diſmayed the Mahomedans. Ahmed, after a bloody conflict, was obliged to retreat with precipitation. Soon after this defeat, he went to his northern dominions; but returning the year following, retook ſeveral places that had been loſt during his abſence, and drove the Seiks from the open country. But as ſoon as he quitted Hindoſtan, they again came forth; and this kind of warfare ſeems to have been often repeated.

Ahmed, after being long afflicted with an ulcer in his face, died on the 15th of July 1773, at Kohtoba, a place ſituated amongſt the mountains of Kandahar, whither he had retired for the ſake of coolneſs. He was ſucceeded by his ſon Timur, who, though repreſented as a man of no mean abilities, does not ſeem to poſſeſs the active and enterpriſing genius of his father. His dominions to the north of the Attuck form a very extenſive kingdom, inhabited by a hardy and warlike people; but he has loſt all that he poſſeſſed in Hindoſtan, except the province of Kaſhmere.

On croſſing the Attuck, we now enter the territories of the Seiks, a people who owe their religious origin to a Hindoo, named Nanuck, of the Khatry or Rajah caſt. His father, Baba Calou, poſſeſſed a ſmall diſtrict in the province of Lahore, named Telvandi, where Nanuck was born in the year of Chriſt 1470. Many ſtories are told of wonderful indications given by him, in his infancy, of uncommon wiſdom and ſagacity. He ſeems to have poſſeſſed ſtrong natural powers, but which received no further cultivation than the uſual education of the young men of his caſt, conſiſting in little more than learning to read and write; in being taught arithmetic; and hearing the Shaſtras, or diſſertations on the laws and religion of their country.

According to the cuſtom of the Hindoos, he was married in his early years to one of his own tribe, by whom he had two ſons.

It appears that he ſoon became an admirer of the *Narghenny* * worſhip, and uſed to declaim againſt the folly of idols, and the impiety of offering adoration to any but the Supreme Being.

Having often expreſſed a deſire to travel, at the age of about twenty-five years he quitted his family, and viſited Bengal and moſt of the eaſtern provinces of Hindoſtan.

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* See vol. i. page 155.

In a ſecond excurſion he went to the ſouth, it is ſaid, as far as the iſland of Ceyloan: and in a third, he went into Perſia and Arabia. Theſe different journies ſeem to have taken up about fifteen years. But on his return from the third, he declared his intention of not quitting his native country any more; and having expreſſed a wiſh of fixing his retreat on the border of ſome river, at a diſtance from any town, the Rajah of Calanore, who had become one of his diſciples, granted him a piece of land on the banks of the Ravy, about eighty miles north-eaſtward from the city of Lahore. Here Nanuck eſtabliſhed his abode for the reſt of his days, in a convenient dwelling that was erected by the Rajah's care: and as he choſe to be free from the affairs of this world, his wife and children dwelt at Calanore, coming occaſionally to viſit him. Having acquired great reputation for knowledge, wiſdom, and piety, perſons of all perſuaſions went to ſee him, and the Seiks ſay, that in his preſence they forgot that there was any religion but one.—He died about the age of ſeventy.—The place of his abode was called Kartarpour, but ſince his death it has been named Dihra Daira, or the place of worſhip.

His eldeſt ſon, Serik-chund, was the founder of a ſet of devotees, named Nanuck Shoiy. The ſecond, called Letchimidan, married, and had ſeveral children. On account of the oppreſſions of the Mahomedan governors, he altogether forſook Telvandy, the eſtate of his anceſtors, and ſettled at Kartarpour, which is ſtill in the poſſeſſion of his deſcendants. But though they are reſpected by the Seiks, as being the poſterity of Nanuck, yet they are not held in any ſacred veneration, nor conſidered as the heads of their religion or tribe.

Nanuck, when on his death-bed, paſſing by his children and relations, named as his ſucceſſor, to teach his doctrine, a favourite diſciple, named Lhina, but whom he then called Angud, which is ſaid to ſignify, *ſimilar*. Angud was likewiſe of the Khatry caſt, and of a reſpectable family in the ſame province where Nanuck was born. To him he entruſted the care of collecting his precepts, which he accordingly did, in a work called Pothy, or *the book:* and in another work, called Jenum Sakhy, he gave a hiſtory of Nanuck's life. Theſe are written in the Panjab dialect, but in a particular character called Gour Mouekty, ſaid to have been invented by Nanuck himſelf, for the purpoſe of writing his doctrines *.

Angud, following the example Nanuck, named to ſucceed him as Gourou, or *holy maſter*, his diſciple Amerdoſs; and this mode ſeems to have been practiſed, as long as the cuſtom of obeying one ſupreme chief was obſerved.

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* Colonel Polier.

The Seiks appear to have lived for many years in perfect peace with the reſt of mankind; and, being inoffenſive in their manners, obtained the protection and good-will of the Mahomedan court. During this time, the number of their diſciples conſtantly increaſed; their poſſeſſions were conſiderably extended; ſome woody and uncultivated lands were granted to them by the government, and ſome of the neighbouring Rajahs were converted to their religion. But in proportion as their power augmented, they ſeem to have quitted their meek and humble character, and at laſt, inſtead of appearing as ſuppliants, ſtood forth in arms. The firſt military leader of diſtinction we hear of was Taigh. The next was the tenth and laſt Gourou, Govand Sing, who, after being engaged in hoſtilities againſt the Mahomedan government, made his peace, and even attended the emperor Bahauder Shaw in perſon. From ſome private motive of reſentment, he was aſſaſſinated by a Petan ſoldier, though the Seiks were not without ſuſpicion, that he was killed by the ſecret order of the emperor. Having neglected to name a ſucceſſor, or, as ſome ſay, declined it, out of reſpect to a prophecy, that there would only be ten Gourous, the Seiks choſe for their chief a perſon named Baunda. Being of a bold and active diſpoſition, he ſoon began to make incurſions into the neighbouring countries, and maintained a depredatory war with the Soubadar of Lahore for ſeveral years. He was at laſt ſurpriſed and taken, and with his family and many of his countrymen ſent to Delhi, where they were put to an ignominious death. The blood that was ſpilt on that occaſion, ſealed that revenge which the

Seiks then ſwore, and the invincible averſion they have ever ſince manifeſted to the Mahomedans. They continued their warfare with the Mogul government for ſome time, with various ſucceſs; but taking advantage of the inteſtine troubles which ſucceeded the invaſion of Hadir Shaw, they ſubdued ſeveral diſtricts. Whereever they conquered, they threw down the moſques; and as they admitted proſelytes to their religion, all were obliged to quit their country who did not chooſe to embrace their doctrine.

Having, as already related, drawn on themſelves the vengeance of Ahmed Shaw, he attacked them with his uſual vigour. They were now under ſeveral chiefs, ſome of them deſcendants of their Gourous, and others of Hindoo nobles, who had adopted their faith, and united themſelves with the nation. The war with the Affghans laſted ſeveral years, during which the Seiks retired

tired into ſtrong holds, or acted offenſively in the field, according as they found themſelves in force. But in the end they entirely expelled theſe northern invaders; and not only conquered all the extenſive province of Lahore, but are now in poſſeſſion of the greateſt part of Moultan, and ſeveral diſtricts towards Delhi, including in their territories the whole of that rich country called the Panjab *.

Nanuck having ſtripped the religion of Brimha of its mythology, the Seiks adore God alone, without image or intermediation; and though they venerate the memory of their founder, as well as of ſome of their Gourous, whoſe names they often

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* A tract of country ſo named, on account of five rivers, which, deſcending from the northern mountains, incloſe and interſect it. They afterwards run into the Sinde or Indus.

repeat, yet they neither offer them divine worſhip, nor apply to them to intercede in their behalf.

They eat any ſort of meat, excepting beef; retaining the ſame regard for the ox as the other Hindoos, and probably from the ſame cauſe, its utility. But the meat which is very generally eaten, is pork; perhaps becauſe forbidden to the Mahomedans.

Blue, which is generally conſidered as an inauſpicious colour by the Hindoos, diſtinguiſhes the dreſs of the Seiks; as if Nanuck meant to ſhow by this, the weakneſs and abſurdity of ſuperſtitious prejudices. Their dreſs commonly conſiſts in blue trowſers of cotton cloth; a ſort of plaid, generally chequered with blue, which is thrown over the right ſhoulder, and a blue turban.

The national government is compoſed of an aſſembly of their different chiefs, but who individually are independent of each other, and maſters of their reſpective territories. In this aſſembly every thing that regards the ſafety of the ſtate, the quota of troops to be furniſhed by each chief in time of war, the operations of their armies, and the choice of a perſon to command them, is agitated; and reſolved on by the plurality of voices. This aſſembly meets annually, or as occaſion may require, at Anbertſer, a place held in a kind of religious veneration, where there is a large tank, which is ſaid to be beautifully ornamented, lined with granit, and ſurrounded with buildings.

The whole force of the different chiefs collectively may amount to about two hundred thouſand horſe. But they ſeldom can be brought to act in concert, unleſs the nation be threatened with general danger; in which caſe they never fail to unite.

Beſides a ſabre, moſt of their ſoldiers carry a matchlock gun, which ſeems a very uncouth weapon for a horſeman; but in the uſe of it they are extremely expert, and are in general excellent markſmen. It carries a larger ball than an Engliſh muſket to a greater diſtance; and is often employed by them with ſucceſs, before the enemy be near enough to uſe the ſword.

They are naturally a ſtrong race of men, and, by their hardy manner of living, are capable of enduring much fatigue. In the field, none but the principal officers have tents, and theſe are extremely ſmall, ſo that they may be ſtruck and tranſported with quickneſs and facility. In cold weather the ſoldier wraps himſelf, in the night, in a coarſe blanket, which, when he marches, is folded and carried on his horſe.

Of late years almoſt all the neighbouring countries have been laid under contributions by them; and, to avoid their incurſions, ſeveral petty chiefs have conſented to pay them a ſmall annual tribute, and put themſelves under their protection.

Their country is well cultivated; full of inhabitants, and abounds with cattle. The horſes of Lahore are ſuppoſed to be much ſuperior to thoſe bred in any other part of Hindoſtan*

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* The country of Lahore being thought favourable for breeding horſes, and producing plenty of excellent forage, ſtuds were eſtabliſhed at different places by the Mogul emperors. Perſian and Arabian ſtallions were ſent to them, and there was a fixed order at all the royal ſtables, to ſend to the ſtuds in Lahore all ſuch Arabian and Perſian horſes, as by any accident

ſhould

It is ſaid, that they have a ſort of ſuperſtitious reſpect for their ſword. By their ſword they obtained their independence and power; and by it they preſerve them. A Seik, though in other reſpects infinitely leſs ſcrupulous than any other Hindoo, before he will eat with any one of another religion, draws his ſword, and paſſing it over the victuals, repeats ſome words of prayer, after which he will freely partake of them *.

Contrary to the practice of all the other inhabitants of Hindoſtan, they have an averſion to ſmoking tobacco. But many of the people ſmoke and chew *bang*, ſo as ſometimes to produce a conſiderable degree of intoxication †.

ſhould be rendered unfit for mounting. Hence perhaps it aroſe, that the preſent breed of horſes there, is ſuperior to the horſes that are bred in the other provinces.

* Mr. Stuart.

† Colonel Polier.

After leaving the Seiks, we come to the provinces of Delhi *, which in the courſe of a few years have had a variety of maſters; but ſcarce, at any period, during that time, can they be ſaid to have been under the authority of the ſovereign. The laſt ſole governor of the greateſt part of them was Nadjiff Khan, under the title of generaliſſimo of the emperor. He was a native of Perſia, of noble birth, whoſe ſiſter married Mirza Mohſien Ally Khan, brother to Seiffdar Jung, the father of the late Nabob of Oude, Sujah ul Dowla. After the death of Seiffdar Jung and his brother Mirza Mohſien, Nadjiff was involved in the ruin of his nephew Mahomed Kouly Khan, the ſon of Mirza, who fell a ſacrifice to the jealouſy and private reſentment of his couſin Sujah ul Dowla. He then went to Caſſim Ally Khan, Nabob of Bengal, who being expelled by the Engliſh,

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* See the Map of Hindoſtan by Major Rennell.

Nadjiff retired with a party of horſe to Bundelcund, into the ſervice of Rajah Coman Sing. He afterwards joined the Engliſh, who were at war with Sujah ul Dowla, ſoon after the defeat of the latter near Benares. When the emperor Shaw Allum reſolved to quit Eliabad, and return to Delhi, Nadjiff Khan accompanied him, and was named his chief general. A body of Engliſh ſepoys, who had been allowed to go with the emperor, were put under his command, and with theſe and other troops, which, as his means increaſed, he took into his ſervice, he ſubdued the countries near Delhi, and almoſt the whole poſſeſſions of the Jauts, taking from them Agra, their capital Dieg, and moſt of their principal places. But though theſe conqueſts were atchieved in the name of the ſovereign, he benefited little by them; and the perſon who ſtiled himſelf his ſlave, was in reality his maſter. Nadjiff Khan died in 1782, and a ſcene of continual anarchy and warfare has prevailed in thoſe countries ever ſince.

On quitting the provinces of Delhi, our attention is drawn to the poſſeſſions of ſeveral Hindoo chiefs that are contiguous to each other, and now acknowledge no ſuperior. The principal of theſe are, the Rajahs of Joinagur, or Jaypoor; Joadpoor, or Marwar; Oudiapoor, or Chitore; and Jeſalmire. The conſtitution of thoſe countries is feudal; the rents are low; but every village is obliged to furniſh a certain number of horſemen, and at the ſhorteſt warning. The people are hardy, brave, and extremely attached to their reſpective chiefs. The forces of theſe Rajahs may amount together to about 150,000 horſemen, but, like moſt neighbouring powers, they have jealouſies and private piques, which have more influence over their minds, than the conſideration of the permanent ſecurity and independence which they might eſtabliſh by being united.

The Rajah of Jaypoor was anciently called Rajah of Anbire, a place much celebrated, but all that now remains of it is a fort on a hill, near the modern town of Jaypoor *.

Chitore was likewiſe greatly renowned for its antiquity and riches; but having been taken and pillaged by Acbar, and again by Aurengzebe, the Rajah now reſides at Oudiapoor.

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* The modern town of Jaypoor is incloſed with a ſtrong wall, with four great gates, from whence proceed as many broad ſtreets, which meet in the centre of the town. It is thereby divided into four quarters of the ſame ſize: the diſtance from one gate to that oppoſite to it, is about two Engliſh miles. Theſe ſtreets have rows of trees on each ſide of them, and the houſes, which are in general of three ſtories, are built in a regular line. Mr. STUART.

The Jauts were a tribe or race of people in the northern provinces of Hindoſtan, whoſe profeſſion was agriculture; and were formed into a nation, only about forty years ago, by Tackou Souragemul, proprietor of a diſtrict of no great extent or value. He made himſelf maſter of all the countries that were dependent on Agra, and ultimately of the town itſelf, and many other important places; but fell in battle with the Rohilla chief, Nadjib ul Dowla, in the year 1763. He was ſucceeded by his ſon Jewar Sing, who was ſecretly murdered in 1768. Jewar was ſucceeded by Rutten Sing, who did not eſcape ſuſpicion of having been acceſſary to his brother's murder and fell himſelf by the hand of a low aſſaſſin, whom he had threatened with death *. Rutten Sing left an infant ſon, named

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* He had given ſeveral ſums of money to a ſtranger, unknown to any one about his court, who pretended to be a tranſmuter of metals. Growing impatient, or beginning

named Kairy Sing, during whoſe minority, internal commotions, occaſioned by conteſts for the regency, principally contributed to the ſucceſs of Nadjiff Khan, with whom the Jauts were then at war. Kairy Sing

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beginning to perceive he had been duped, Rutten Sing ordered him to ſhow him all his proceſs; and, to prevent him from getting away, put a guard over his perſon. The man, finding he could not evade the command, conſented to obey; but, on account of the importance of the ſecret, requeſted that no other perſon ſhould be preſent. They accordingly retired into a room by themſelves. The man knew that nothing was to be expected from Rutten Sing's clemency, who was of a violent and cruel temper. He therefore affected to take great pains to explain the ſecrets of his art, and, whilſt he was looking attentively into a crucible, expecting to ſee the metal change its colour, he plunged a poignard into his boſom. Taking his ring from his finger, he went out, ſhut the door, and ſhewing the ring to the guards, ſaid it was the Rajah's order, that none ſhould enter the room until he returned. By this means he made his eſcape, and got to Delhi, where he related what had happened, making a merit of it with the Mahomedans.

dying, was ſucceeded by his uncle Tackou Ranjid Sing, the preſent Rajah, who only poſſeſſes Bartpoor, a place of great ſtrength, with a ſmall diſtrict round it. But it is ſaid that the Jauts have lately ſhewn a diſpoſition to war, and may perhaps again be in a condition to recover their former territories.

The power which comes next under our notice, and indeed the moſt conſiderable of all the native powers of Hindoſtan, is the Mahratta, whoſe territories border upon ſeveral of thoſe we have already mentioned. Europeans became firſt acquainted with the Mahrattas in their original country on the coaſt of Malabar.

The firſt perſon upon record, who diſtinguiſhed himſelf as an active chief of this nation, was Seeva, or Seeva-jee, who, as the Mahrattas now pretend, was deſcended from the family of the ancient Hindoo emperors. His father was lord of a ſmall diſtrict, for which he paid tribute to the Mahomedan king of Viziapoor. For ſome reaſon, with which we are unacquainted, he was arreſted by an order from that court, and died in confinement. His ſon Seeva-jee took arms, and, being liberal, active, and brave, was ſoon joined by numbers of his countrymen. The king of Viziapoor died ſhortly after the rebellion began. Seeva-jee made himſelf maſter of ſeveral important places, together with a conſiderable tract of country, which were afterwards regularly ceded to him by the Queen Regent*. Many petty Hindoo chiefs put themſelves under his protection; and to employ his army, which was now numerous, he invaded the dominions of the Mogul emperor.

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* Tavernier mentions his having ſeen this Regent Queen.

After having maintained a long war with Aurengzebe, he was at laſt taken priſoner, carried to Delhi, and kept in cloſe confinement. He however found means to eſcape, got back to his capital Sattarah, and, immediately collecting his forces, renewed hoſtilities with vigour. Aurengzebe was then far advanced in life, and being tired of a war, which he ſaw no proſpect of bringing to a happy concluſion, was glad to come to an accommodation with ſo troubleſome an enemy. The Mahrattas pretend, that, on this occaſion, he gave them a *coule*, or written agreement, by which he granted to them the *chout*, or a certain *per centage* on all the revenues of the Deckan, which has often ſerved as a pretence to invade the territories of, and to levy contributions upon, the different nabobs of the ſouthern provinces.

Seeva-jee was ſucceeded by his ſon, Rajah Sahou, who conſiderably extended the Mahratta dominions. When Rajah Sahou grew old and infirm, and the fatigues of government began to preſs heavy upon him, he appointed Biſſonat Balajee, a Brahman born at Gokum, and leader of about twenty-five thouſand horſe, to the office of Paiſhwa, or vice-gerent.

Rajah Sahou died without iſſue, but left nephews by his brother. The courage and wiſdom of Balajee had gained him, during the latter years of the old Rajah, the affection and eſteem of all the nation. But, under an appearance of modeſty and ſelf-denial, his prevailing paſſion was ambition; and the ſentiments of gratitude and loyalty were abſorbed in the deſire to command. He made uſe of the influence he had acquired under his benefactor, ſo firmly to eſtabliſh his own power, that he not only retained the high office of Paiſhwa during his life, but tranſmitted it to his poſterity. The Mahrattas, gradually forgetting a prince they knew nothing of, became accuſtomed to obey his vicegerent only; yet a certain reſpect for the royal race, or the dread of the conſequence of violating the ſtrong prejudice which the nation ſtill retains in favour of the family of its founder, have ſerved, perhaps, to preſerve it; and the deſcendants of Rajah Sahou's nephews yet exiſt, but are kept in captivity in the palace at Sattarah. The eldeſt is ſtiled Ram Rajah or ſovereign; his name is on the ſeal and coin of the Mahratta ſtate; but his perſon is unknown, except to thoſe who immediately ſurround him; and as he neither poſſeſſes authority nor any influence in public affairs, we ſhall leave him in his palace, where he is allowed to divert himſelf with trivial amuſements, and return to thoſe who exerciſe the powers, though they have not yet aſſumed the titles, of royalty.

Biſſonat Balajee was ſucceeded as Paiſhwa by his eldeſt ſon, Balajee Row, who left three ſons, the eldeſt of whom, Balajee Pundit, ſometimes called Nanah Pundit, ſucceeded him. The two others were Rogobah, or Ragonat Row, and Shamſheer Row.

Balajee Pundit had alſo three ſons; Biſſwas Row, who was killed in the famous battle with Ahmed Shaw *; Mahadava Row, who was Paiſhwa twelve years; and Narrain Row, who ſucceeded him.

During the latter part of the life of Mahadava Row, his uncle Rogobah was confined to the palace at Poonah, for reaſons with which we are not acquainted. Mahadava Row died without iſſue; and upon the acceſſion of Narrain, his brother, a youth of about nineteen years of age, Rogobah in vain applied to be releaſed from his confinement. He is therefore ſuſpected of

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* See page 259.

having entered into a conſpiracy with two officers in his nephew's ſervice, Somair Jing and Yuſuph Gardie, in order to procure that by force, which he could not obtain by intreaty. The correſpondence between the conſpirators was carried on with ſo much ſecrecy, that the court had not the leaſt intimation or ſuſpicion of their deſign, till every avenue leading to the palace had been ſecured, and the whole building ſurrounded by the troops under the command of thoſe two officers. It is ſaid, that on the firſt alarm, Narrain Row, ſuſpecting his uncle, ran to his apartment, threw himſelf at his feet, and implored his protection :——" You are my uncle," ſaid he, " ſpare the blood of your own family, and " take poſſeſſion of a government, which I " am willing to reſign to you."

Somair and Yuſuph entered the room whilſt the young Paiſhwa was in this ſuppliant poſture. Rogobah, with apparent ſurpriſe and anger, ordered them to withdraw; but as they either knew him not to be ſincere, or thought they had proceeded too far to retreat, they ſtabbed Narrain with their poignards, whilſt he clung to his uncle's knees.

The office of Paiſhwa being now vacant, the chiefs of the nation then at Poonah were aſſembled, and Rogobah being the only ſurvivor of the family of Biſſonat Balajee, to whoſe memory the Mahrattas in thoſe parts are enthuſiaſtically attached, he was named to fill it. Being naturally of a warlike temper, he reſolved to undertake ſome foreign expedition; for beſides gratifying his paſſion for the field, he probably hoped, by the ſplendour of his exploits, to draw off the attention of the public from inquiring into the late cataſtrophe.

A pretence for war was not difficult to be found. He renewed the claim of his nation to the *chout*, and marched his army towards Hydrobad, the capital of the Nizam. The vigour of his meaſures procured him an accommodation of his demand; and he was proceeding to enforce a ſimilar one upon the Carnatic, when he received intelligence, which obliged him to return haſtily to Poonah.

Although the Mahratta chiefs had acknowledged Rogobah as Paiſhwa, yet they, and the people in general, were much diſſatisfied with his conduct. The murderers of Narrain Row had not only eſcaped puniſhment, but, as was reported, had been rewarded. The crime was unexampled, and the perpetrators were beheld with uncommon horror and deteſtation. The Paiſhwa had hitherto ſo fully poſſeſſed the love of the people, that, till then, guards were conſidered as unneceſſary about the perſon of a man whoſe character rendered him inviolable. Every one therefore had free acceſs to his palace, and he relied with confidence for his ſafety upon the affections of thoſe who approached him.

Theſe reflections operated powerfully upon the minds of the Mahrattas. To uſe an expreſſion of one of their writers—*the bloody poigniards of the conſpirators were conſtantly before their eyes*; but perhaps no violent conſequences would have enſued, had it not been diſcovered, ſoon after the departure of Rogobah from Poonah, that the widow of Narrain Row, Ganga Baee, was pregnant. This determined their wavering reſolutions. Frequent conſultations were held among the principal men then in the capital, and it was finally reſolved to abjure the allegiance they had ſworn to Rogobah, and declare the child, yet unborn, to be the legal ſucceſſor of the late Paiſhwa.

A council of regency was immediately appointed to govern the country until the child ſhould become of age; and it was agreed to reſerve their deliberations, in caſe it ſhould prove a female, or die, till the event ſhould render them neceſſary. They who principally conducted theſe meaſures, and whoſe names will on that account be remembered, were Sackharam Babou, and Balajee Pundit, called alſo Nanah Pher Nevees, from his having been long the principal ſecretary of the Mahratta ſtate. Nine other Mahratta leaders approved of theſe meaſures, and ſwore to maintain them.

As the firſt ſtep towards the execution of their plan, the widow of Narrain Row was conveyed to Poorendher, a fort of great ſtrength, ſituated on a high mountain, about twenty-five miles from Poonah. As ſoon as Rogobah received intimation of this revolution, he marched back towards the capital. But diſcontent had already infected his troops; ſome of the chiefs retired to their eſtates, and others joined the ſtandard of the regents. He however riſked a battle with an army of the revolters, commanded by Trimbec Row, in which the latter was ſlain; but, though he obtained a victory, the ſtrength of the confederates daily increaſed, while his own troops were diminiſhed by continual deſertions. He therefore found it neceſſary to retire to Ugein, and to ſolicit the aſſiſtance of the Mahratta chiefs Sindia and Holkar; but meeting with a refuſal, he went to Surat, and applied for ſuccour to the Engliſh.

Rogobah's ſucceſs in this application was the cauſe of two wars with the Mahratta ſtate, which, after much waſte of blood and treaſure, we were obliged to conclude, by relinquiſhing his claim, and acknowledging as legal Paiſhwa, the ſon of Narrain Row, who was born about ſeven months after the death of his father.

The territories of the Mahrattas are computed to extend about one thouſand Britiſh miles in length, and ſeven hundred in breadth *. They are governed by a number of ſeparate chiefs, all of whom acknowledge the Ram Rajah as their ſovereign, and all, except Moodajee Boonſalah, own the Paiſhwa as his vicegerent.

The capital and reſidence of the ſovereign was Sattarah; but the Paiſhwa generally reſides at Poonah, about one degree ſouth-eaſt from the former place, and a hundred miles diſtant from Bombay. The country immediately ſubject to the Paiſhwa, including all the hereditary territories that were left by the Rajah Sahou to the Ram

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* Major Rennel.

Rajah, and thoſe that have been acquired and added to them ſince in his name, extends along the coaſt, nearly from Goa to Cambay; on the ſouth, it borders on the poſſeſſions of Tippoo Saib; eaſtward on thoſe of the Nizam, and of the Mahratta Rajah of Berar; and towards the north, on thoſe of the Mahratta chiefs Sindia and Holkar.

Moodajee Boonſalah, Rajah of Berar, poſſeſſes, beſides Berar, the greateſt part of Orixa. Including the countries that are tributary to him, his dominions extend about ſix hundred miles from eaſt to weſt, and two hundred and fifty from north to ſouth *. The eaſtern part of Orixa runs along the ſea-coaſt for about one hundred and fifty miles, and divides the Engliſh poſſeſſions in Bengal from thoſe commonly

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* Major Rennel.

called the Northern Circars. Towards the weſt, his territories border on thoſe of the Paiſhwa; towards the ſouth, on thoſe of the Nizam, of Mahomet Hyat, a Patan Chief, of Nizam Shaw, and of Ajid Sing. Nagapour, the preſent reſidence of the Rajah, is ſituated about midway between Calcutta and Bombay.

This prince being deſcended from the line of the Ram Rajah, eyes the power of the Paiſhwa, by whom a branch of his family is kept in ignominious confinement, with ill-will; has often refuſed to ſupport his meaſures; and, on ſome occaſions, has even ſeemed inclined to act againſt him.

Next to Moodajee, in point of importance, muſt be ranked Madajee Sindia, a bold and aſpiring chief, who poſſeſſes the greateſt part of the extenſive ſoubadary, or government of Malva, together with part of the province of Candeiſh. The remainder is under the dominion of Holkar. Both he and Sindia pretend to be deſcended from the ancient kings of Malva. Sindia reſides chiefly at Ugein, near the city of Mundu, once the capital of theſe kings; and Holkar at Indoor, a town little more than thirty miles weſt of it. The dominions of theſe, and of ſome chiefs of leſs conſequence, extend as far as the river Jumna.

The meaſures purſued by the Mahrattas for ſome years, left little room to doubt that they aſpired at the ſovereignty of all Hindoſtan, or at leaſt at the expulſion of the Mahomedan princes: and, in the courſe of their proſperity, ſome of their chiefs were ſo imprudent as to avow ſuch an intention. But the loſs of the battle of Paniput, their frequent defeats by the Engliſh, and their late internal diviſions, have affected their ſtrength as a nation, ſullied their renown as warriors, and moderated their views of conqueſt.

If we except the late expedition of Sindia towards the north of India, they ſeem for the preſent to be confined within the limits of their own dominions. But ſhould any unforeſeen circumſtance invite them to come forth, they will always be ready to embrace it. Their reſources are very conſiderable. The troops and vaſſals of the different chiefs are in conſtant readineſs to follow their leaders; and moſt of theſe will eaſily concur with the Paiſhwa in any project by which the Mahratta power may be extended.

The ſtrength of a Mahratta army conſiſts chiefly in cavalry. Both horſe and rider are capable of enduring as great a degree of fatigue as any of which we have authentic accounts; and our aſtoniſhment is naturally excited, when we conſider the climate in which they act. Bodies of fifty or ſixty thouſand horſe have been known to march for many days ſucceſſively at the rate of about fifty miles a day. I have even heard of forced marches exceeding that diſtance; and it very ſeldom happens that any are left behind.

The Mahratta country abounds more in horſes than almoſt any other in Hindoſtan, and produces a very fine breed called the Bheemerteddy horſe *. Theſe are very high-priced, and conſequently are only purchaſed by perſons of wealth and diſtinction. But the common Mahratta horſe uſed in war, is a lean ill-looking animal, large boned, and commonly from fourteen to fourteen and a half hands high. The only weapon uſed by horſemen is a ſabre,

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* In every province there are conſiderable ſtuds, which belong to the Paiſhwa and the different chiefs. There are alſo many *jundis*, or large herds of horſes, belonging to individuals, who ſend thoſe for which they have no occaſion, to feed in the open plains.

on the choice and temper of which they beſtow great pains and judgment. They learn the uſe of it, and a dexterity in riding, from their infancy: and ſo very expert are they in the management of their horſe and their ſword, that I am perſuaded the beſt exerciſed European huſſar *ſingly* would not be more than a match for an experienced Mahratta horſeman.

Their dreſs, in time of war, conſiſts, inſtead of the jama *, in a quilted jacket of cotton cloth † that deſcends half way down their thighs, and in a thick linen veſt, which is worn under the jacket, and ſits cloſe to the body. The jacket is taken off when its warmth proves inconvenient.

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* See vol. ii. page 42.

† This quilted cotton jacket is perhaps a better defence againſt the edge of the ſword, than any other *light* military dreſs that has yet been contrived.

Their thighs and legs are covered with a kind of trowſers, and the head with a broad turban, which, deſcending behind nearly as low as their ſhoulders, defends the head and neck both from the heat of the ſun and the ſword of the enemy.

The neceſſary food for the rider and horſe, in caſe of emergency, is contained in a ſmall bag, tied tight upon the ſaddle. The food of the rider conſiſts in a few cakes, ready baked, a ſmall quantity of flour or rice, and ſome ſalt and ſpices: that of the horſe, of a kind of black peas called *gram*, and balls made of the flour of theſe peas; mixed with ghee *, garlick, and hot ſpices. Theſe balls are given by way of a cordial, to reſtore the vigour of the horſes after extraordinary fatigue; and it is ſaid that a ſmall quantity of *bang* is ſometimes added, a drug that poſſeſſes ſome of the qualities of the opium, but generally exhilarates the ſpirits. Tents are rarely uſed in their armies, when conſiſting only in cavalry. Even the officers then have frequently nothing but a ſmall carpet to ſit and lie upon; and the whole baggage of the general is perhaps carried on a ſingle camel. The officers are well mounted, and have always ſpare horſes with them in the field.

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* See vol. i. page 129.

Whenever the Mahrattas determine to invade a country, it is the particular endeavour of the general to inform himſelf accurately of its ſituation, and, by their frequent incurſions, there are but few countries in Hindoſtan, that are not perfectly known to them. Detached parties precede the main army, and ſcour the country on each ſide; intelligent officers are employed upon this ſervice, and the proviſions they may meet with are collected upon the ſpot where the army is to halt. As the Mahrattas abſtain from all intoxicating liquors, and animal food of every ſort, little elſe is neceſſary for the ſupport of their national troops, but rice for the men, and *gram* for their horſes: ſhould they fail in procuring theſe articles, they have recourſe to the proviſions they bring along with them, which are again recruited as ſoon as they may find an opportunity of doing ſo. As hay is ſcarcely ever made in the ſouthern parts of Hindoſtan, the horſes are accuſtomed to eat graſs dug up by the roots, which afford a conſiderable degree of nouriſhment, and correct the purgative quality of the blade.

The rider, having firſt provided for his horſe, goes to his own temperate meal; which having finiſhed, he lies down perfectly contented by his ſide, and, when called by the ſound of the *nagar*, or great drum, is inſtantly ready to mount him.

The Mahrattas tell ſtrange ſtories of the extraordinary ſagacity of their horſes; and indeed, by their being conſtantly with their riders, who are fond of careſſing and talking to them, they acquire the intelligence and docility of more domeſtic animals. They are taught to ſtop when in full gallop, and to turn round inſtantly upon their hind feet, as upon a pivot. I have ſeen a man ride up full ſpeed to an object, and when near enough to touch it with a ſhort javelin, turn his horſe inſtantly about, and go off with equal ſpeed in an oppoſite direction: but the frequent repetition of this exerciſe muſt in the end weaken the hams and backs of their horſes, while at the ſame time it expoſes them to the danger of being lamed, and rendered unſerviceable, on the ſpot.

If the intention of the Mahrattas in invading a country, be to reſent ſome injury, to force its ſovereign to pay the *chout*, or comply with any other demand, their army conſiſts of nothing but cavalry, and their devaſtations are then terrible: they drive off the cattle, deſtroy the harveſt, burn the villages, and cut down every living creature the ſword can reach, and that they are either unable or unwilling to ſend to their own country. Nothing is ſpared by them except the Brahman and the ox. On the report of their approach, the frightened inhabitants fly for refuge to the hills, to the woods, and under the walls of fortified towns. The rapidity of their motions leaves but little chance of bringing them to a general action; and the miſchief done by their incurſions, has frequently induced the party attacked by them, to obtain their departure by complying with their demands, and thus inviting them to return.

If we only view the Mahrattas as engaged in war, they muſt neceſſarily appear as the moſt cruel of barbarians; but if we enter their country as travellers, and conſider them in a ſtate of peaceful ſociety, we find them ſtrictly adhering to the principles of the religion of Brimha; in harmony among themſelves, and ready to receive and aſſiſt the ſtranger *. The exceſſes they commit, therefore, cannot fairly be aſcribed to a natural ferocity of character, but perhaps may be dictated by policy, or inſpired by revenge: they may ſometimes wiſh to obtain that by the dread of their invaſions, which otherwiſe would only be effected by

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* "Le pays des Marates, generalement, eſt ouvert. "Le peuple, gai, fort, et plein de ſanté, ne compte que "ſur ſon courage et ſes armes. Leur force princi-"pale, eſt dans la cavalerie; l'hoſpitalité eſt leur "vertu dominante. Ce pays me ſembloit être celui de "la nature. Je croyois preſque, en parlant aux Ma-"rates, converſer avec les hommes du premier age." See Anquetil Zenda-Aveſta Diſ. Preliminaire, vol, i. page 223.

a tedious war; or ſometimes to be provoked to retaliate on the Mahomedans the cruelties they have long exerciſed upon their countrymen *.

The country under the Paiſhwa is in general not very fertile, nor does it furniſh any very conſiderable manufacture.

His family being of the Brahman caſt, it may be eaſily imagined, that the Brahmans are not only protected in their lawful privileges, but that the rites and ceremonies of

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* In 1771 Hyder Ally was completely defeated by them, loſt all his baggage, his cannon, and about fifteen thouſand men; and had he not ſaved his own perſon by flight, when he ſaw that the battle was irrecoverably loſt, he would probably have been killed or taken priſoner. Hyder having lately, before that event, cut off the ears and noſes of a few Mahratta priſoners, they, in retaliation, cut off the ears and noſes of a whole regiment of Hyder's ſepoys, and in that condition ſent them back to him with black ſtandards.

their religion are ſtrictly obſerved throughout his dominions *. At the ſame time, great

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* It may not be here amiſs to take notice of a circumſtance, which, though in itſelf it may appear trifling, yet may conſiderably tend to bias the affections of the Hindoos. The ox univerſally enjoys among the Mahrattas the fulleſt protection of religious prejudice. In their dominions, no perſon, of whatever religion, nation, or rank he may be, is permitted to kill it. But in thoſe provinces that are under the Mahomedan or Engliſh government, beef is every where publicly ſold in the markets. This ſeems to be a wanton inſult to the feelings of an already-depreſſed people; eſpecially as meat of other kinds is almoſt every where to be found in the greateſt plenty. It would therefore be no great inconvenience or mortification to thoſe whoſe religious tenets permit the uſe of this food, to abſtain from it, in compliance with the prejudices of the natives. But if motives of complacency have no weight, the policy of preſerving ſo neceſſary an animal, deſerves ſome conſideration; as without it, huſbandry muſt ſtand ſtill: and it is nearly as prejudicial in Hindoſtan to injure the breed of this uſeful beaſt, as it would be in England to deſtroy annually a conſiderable number of horſes.

great attention has always been paid by the Paiſhwas to thoſe of the military profeſſion;

which

Bernier, in ſpeaking of the motives which might have induced the Hindoo legiſlators to forbid the killing of the ox, ſays:

“ Ou plûtot ils auroient imprime ce reſpect pour la
“ vache, parceque c'eſt d'elle qu'ils tirent le lait et
“ le beurre, ce qui fait une bonne partie de leur ſub-
“ ſiſtance, et qu'elle eſt le fondement du labourage, et
“ par conſéquent de la vie; d'autant plus qu'il n'en
“ eſt pas dans les Indes, comme dans nos quartiers,
“ où la terre puiſſe nourrir cette grande quantité de
“ betail. Si l'on en tuoit dans les Indes la moitié de
“ ce qu'on fait en France ou en Angleterre, le païs s'en
“ trouveroit bientot depourvu, et la terre ſans pouvoir
“ d'etre cultivee. Le chaud y eſt ſi grand huit mois de
“ l'annee, que tout eſt ſec, et que les boeufs et les
“ vaches, mourant ſouvent de faim, mangent de la
“ vilenie dans la campagne, comme pourroient faire
“ des porcs; et c'eſt à cauſe de la diſette de betail, que
“ du tems de Jehan Guire les Brahmens obtinrent,
“ qu'il ne s'en tueroit point durant un certain nom-
“ bre d'annees, et que ces annees dernieres ils pre-
“ ſenterent une requete a Aurengzebe, et lui firent
“ offre d'une ſomme conſiderable, s'il vouloit faire

“ une

which is the natural conſequence of the continual wars they have been engaged in.

On the day appointed for the march of the army upon any expedition, the Paiſhwa ſtands at the door of his tent, and, having publicly delivered the golden ſtandard to the general, receives the compliments of all as they paſs by him, which he returns even to thoſe of the moſt inferior rank. The command of the army in his abſence is always given to ſome chief of conſequence, whoſe expences, whilſt he is on ſervice, are defrayed by government, notwithſtanding he may poſſeſs conſider-

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" une ſemblable defenſe que Jehan Guire. Ils de-
" montroient que depuis cinquante ou ſoixante ans,
" pluſieurs terres demeuroient incultes, parceque les
" boeufs et les vaches etoient devenus trop rares et
" trop chers. Peut-etre même que ces legiſlateurs
" auroient conſideré, que la chair de vache et de bouef
" dans les Indes n'a pas grand gout, ni n'eſt guere
" ſaine, ſi ce n'eſt un peu dans l'hiver pendant le
" froid."

able *jaghires*, or eſtates, of his own. But to prevent profuſion, an officer accompanies the army, called the *karkun*, who keeps an exact account of all diſburſements.

The revenue, ariſing from the countries which are immediately under the Paiſhwa, and the tribute paid to him as vicegerent of the ſovereign, is computed at about ten crore of rupees, or ſomething more than ten millions ſterling; but if we deduct the charge of collecting this revenue, and the allowances made to different chiefs for the maintenance of troops kept in readineſs by them for the ſervice of the ſtate, the Paiſhwa cannot be ſuppoſed to receive above four crores, or ſomething more than four millions ſterling, neat, into his treaſury. From this ſum is to be defrayed, the pay of all the troops immediately belonging to the Peiſhcan, and the expences of the court eſtabliſhment, which may amount together to about three millions *per annum*; it therefore appears, that the revenue exceeds the neceſſary expenditure by about one million ſterling *per annum*; and, notwithſtanding long and expenſive wars, it is ſaid, that at the death of Narrain Row, the ſtate was clear of any debt; and that a ſurplus exiſted in the treaſury of about two millions, which were diſſipated by Rogobah.

The *Deckan*, as left by Nizam al Muluck to his ſon, in 1748, was by far the moſt important *ſoubadary* of the Mogul empire; and the Soubadar, or viceroy, governed a country of much greater extent than the largeſt kingdom in Europe. Since then, many provinces have been conquered by, and ceded to, the Mahrattas: and the Northern Circars, belonging to the Engliſh; the Carnatic, poſſeſſed by the Nabob of Arcot; moſt of the territories of Tippoo Saib; and many other provinces of leſs note, though formerly ſubordinate to the viceroy of the Deckan, no longer acknowledge his authority.

The countries that remain to Nizam Ally Khan, the preſent Soubadar, ſon of, and third in ſucceſſion from, Nizam al Muluck, are, however, ſtill ſo conſiderable, that they might entitle him to fill a place of importance among the powers of Hindoſtan, were they not ſo ill governed, and his finances in ſo wretched a condition, as to have deprived him of the weight and influence which he might otherwiſe enjoy.

The poſſeſſions of Tippoo Saib, ſon and ſucceſſor of Hyder Ally, are bounded on the north by the territories of the Paiſhwa; on the ſouth by Travancore, a country belonging to an independent Hindoo prince; on the weſt by the ſea; and on the eaſt by a high and broad ridge of mountains which ſeparate them from thoſe of the Nabob of Arcot. The country to the eaſt of theſe mountains, is called the Carnatic *Payen Ghat*; and that to the weſt, belonging to Tippoo Saib, Carnatic *Bhalla Ghat*.

Theſe two form the country that was formerly called in general *the Carnatic*, though it is now underſtood as meaning only the former. The names of Bhalla Ghat, and Payen Ghat, are expreſſive of the natural ſituations of thoſe countries; the level of the Bhalla Ghat being conſiderably above that of the Payen Ghat, and by that means the air in the former is much cooler than in the latter.

The ridge of mountains which ſeparates theſe two countries, begins almoſt directly at Cape Comorin, the extremity of the peninſula. As the Hindoos have an ancient tradition that Mavalipuram * ſtood formerly at a conſiderable diſtance from the ſea; they have it likewiſe handed down to them, from a ſtill more remote period, that theſe mountains once formed the margin of the ocean. This tradition receives a conſiderable degree of probability from the various kinds of ſea ſhells that are found on hills in different parts of the Carnatic Payen Ghat. Petrified trees are frequently to be met with on the tops of mountains, where there is not now ſufficient earth to produce any kind of vegetation: and in ſome of theſe mountains large caverns are to be ſeen, which evidently appear to have been hollowed out by the water.

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* See vol. i. page 111.

All theſe appearances prove, that the globe in theſe parts muſt have undergone ſome very conſiderable changes; and that thoſe mountains either lay once at the bottom of the ſea; or that, by ſome extraordinary inundation, the earth, which covered them, has been waſhed away, and their ſurfaces interſperſed with productions peculiar to the ocean.

The vaſt height of theſe mountains, and their great uninterrupted extent, fix not only the boundaries of the two Carnatics, but, by ſtopping the courſe of the winds, likewiſe divide their ſeaſons. When the northerly monſoon, or wind, prevails on the coaſt of Coromandel, and in the bay of Bengal, the ſoutherly winds reign on the coaſt of Malabar; and when the northerly winds blow on the latter, the ſoutherly prevail on the former coaſt.

The northerly winds are expected on the coaſt of Coromandel, and in the bay of Bengal, about the middle of October. The periodical change, which is followed by the rainy ſeaſon, is called the *great monſoon*. It is frequently accompanied by violent hurricanes, which render it dangerous for ſhips to remain upon the coaſt at that ſeaſon; nor can the weather be conſidered as fully reſtored to its uſual ſerenity, till about the middle of December. Storms ſometimes happen even later. A part of the Engliſh ſquadron was loſt before Pondicherry on the 1ſt of January 1761; but ſuch inſtances are very rare.

In conſequence of many fatal accidents, there are now eſtabliſhed orders for all ſhips belonging to his majeſty and the Eaſt India Company, to quit the coaſt by the 15th of October. But as ſeaſons ſometimes paſs away without harm, the commanders of ſhips belonging to individuals often remain, and not unfrequently fall victims to their indiſcretion. For if a ſtorm ſets in ſuddenly from the eaſtward, which ſometimes happens, it is impoſſible for veſſels to ſtand out to ſea; and they then run the riſk of foundering at their anchors, or being daſhed to pieces in the ſurge, which, almoſt the whole extent of the coaſt, breaks at a conſiderable diſtance from the ſhore.

The ſoutherly wind ſets in about the middle of April, and the change then being milder in its effects than that in October, it is called the *little monſoon.*

The weſterly wind from the land is felt early in May; but it extends at ſea only a few leagues from the ſhore. By blowing over an immenſe tract of country ſcorched with the burning ſun, it acquires an exceſſive degree of heat, which begins to be inconvenient about eight in the morning, and continues to increaſe till about noon, when there is generally a breeze from the ſea. But the breeze ſometimes ſets in later, and even a whole day will paſs without it. From the time the land wind ceaſes, till the breeze from the ſea begins, there is often a ſhort interval of calm. The wind from the ſea dies away towards midnight; ſometimes earlier; and after another interval of calm, is ſucceeded by the wind from the land. Though this wind be cool during the night, or rather loſes the ſcorching quality that it poſſeſſes during the day, the natives carefully avoid ſleeping expoſed to it, as it frequently occaſions numbneſs in the limbs, or ſevere rheumatic pains. By bringing clouds from the weſtern mountains, it in the end produces violent ſqualls of thunder and rain. From the repetition of theſe, the weather, notwithſtanding the proximity of the ſun, grows more temperate, and the ſcorching heat of the wind ceaſes early in June. During the extremeſt heat of the wind from the land, I have ſeen the mercury in Fahrenheit's thermometer riſe in the ſhade to 114 degrees. I have known ſeveral inſtances of perſons dying ſuddenly during the heat; yet theſe accidents were to be aſcribed to intemperance, or to their expoſing themſelves improperly abroad; rather than to the ſole and immediate effect of the weather, which is not thought dangerous, nor even unwholeſome, to thoſe who live with moderation, and do not go out in the exceſſive heat of the day.

Water expoſed to this wind in the common earthen veſſels of the country, or in any veſſel, if covered with a wet cloth, becomes remarkably cold; and the degree of cold is increaſed in proportion to the heat and ſtrength of the wind, and the porous texture of the veſſel that contains it.

It is a uſual charity with the natives who can afford it, to ſtation perſons during this ſeaſon at the different *Choulteries*, to give gruel made of rice to all paſſengers who may chuſe it; and they even erect temporary *Choulteries*, or ſheds, at ſhort diſtances from each other, that thoſe who are likely to be overcome by the heat may find places to repoſe in.

From what has been ſaid, it may be obſerved, that each monſoon, or regular wind, in reality laſts but about three months and a half, or four months, during which it blows from the ſame quarter, and with nearly the ſame degree of ſtrength; and that each is ſucceeded by two months, or two months and a half, during which the wind is variable, the weather ſometimes ſtormy, and the navigation near the coaſt dangerous.—But to return.

Hyder Ally was firſt known to the Engliſh, as an officer in the Myſore army, that was led by the Hindoo regent of that country to the aſſiſtance of Chunda Saib; who pretended to the government of the Carnatic, in which he was ſupported by the French, in oppoſition to Mahomed Ally Khan, who was protected by the Engliſh. Hyder Ally, or as he was then called Hyder Naick, diſtinguiſhed himſelf on the 17th of Auguſt 1754, in an attack made on a convoy of ſtores and proviſions going to the Engliſh camp near Trichonopoly, and on that occaſion was noticed by Mr. Lawrence, who commanded the Engliſh army. After his return to Myſore, he roſe by a courſe of intrigues, and by events favourable to his views, to the command of the forces, and to the office of *Duan*, or firſt miniſter.

Soon after his elevation to this ſtation, he confined the Rajah, who was a youth; and by that ſtep ſeized the whole authority of the government. He however continued to conduct the public buſineſs in the name of the Rajah, nor would he inhabit the palace, which was in reality converted into a priſon for the royal family, being ſtrongly guarded, and no one ſuffered to enter it without his immediate permiſſion. He ſometimes went thither in great ſolemnity, under pretence of viſiting or receiving the orders of the Rajah; but the rumour of theſe viſits filled the Hindoos with horror, for they were generally found to portend the death of their prince, or of ſome of his kinſmen. Hyder being naturally of a ſuſpicious temper, and his ſuſpicions being increaſed by the conſciouſneſs of the criminality of his ſituation, and the danger to which he was continually expoſed, is ſaid never to have viſited the palace, unleſs to be a witneſs to the execution of his bloody orders, in regard to the unhappy victims of his diſtruſt *. In the year 1771, when the perſon from whom I learned many particulars of him

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* A diſtinguiſhed officer in the ſervice of Hyder Ally, named Mahomed Ally, a man of a bold and open temper, ſaid to one of the miniſters, upon the elevation of a new Rajah, "And how long may we "ſuppoſe this Rajah will live?" As Hyder had every where ſpies, it is probable that this was reported to him: but it muſt be mentioned to his honour, and as a proof of his diſcernment, that knowing his character to be frank and honeſt, he never withdrew his confidence from him, nor even ſeemed offended, though he frequently ſpoke with great freedom in his preſence. But his ſon Tippoo, more violent and leſs judicious than his father, put Mahomed Ally to death ſoon after his acceſſion to the government.

was at Seringapatam, three of theſe unfortunate princes had been already ſacrificed to his caprice or his fears.

If we conſider Hyder Ally merely as a ſoldier or a ſtateſman, we muſt allow that he had many brilliant qualities neceſſary to fill both theſe characters. He has frequently been called the Cromwell of the Eaſt; but excepting that they were both uſurpers, and maintained the government againſt the inclinations of the people, I do not think that in any other view they will admit of a juſt parallel. The countries in which they were born, their education, the people who oppoſed them, and with whom they had to act, were altogether different.

Hyder probably executed his plan ſoon after he conceived it. The prince was but a youth, and the office of Duan, or firſt miniſter, being united with the command of the army, the whole power of a deſpotic government was in his hand.

Cromwell, when he firſt engaged in the civil wars, certainly could not foreſee that he one day ſhould be the ruler of the Britiſh dominions. Like many other men who have riſen to extraordinary pre-eminence, he mounted from one ſtep to another, and from each ſaw further objects, which he was ambitious to attain; but the laſt and grand proſpect probably opened to his view only towards the end of the conteſt, or perhaps not before it was decided.

Hyder effected his uſurpation by deceit, ingratitude, and the breach of every ſacred and moral duty. Cromwell, who had never received any favours from the court, and was perhaps quite unknown to the king, openly drew his ſword to oppoſe an authority, which he, and many others, thought unconſtitutional, and injurious to the rights of the people; and however we may hate the man, and in many reſpects reprobate his conduct, yet it is not impoſſible the ſteps he firſt took may with juſtice be aſcribed to a principle of public virtue, lodged in a bold and manly breaſt. During the rebellion, he appears as an intrepid ſoldier; deceit and cunning, of which he doubtleſs had an abundant ſhare, were employed afterwards to delude thoſe with whom he had acted, and to obtain the high ſituation at which he at laſt arrived.

Hyder governed a mild and effeminate people, who were born under abſolute authority, and accuſtomed to implicit obedience. Cromwell had to curb the impetuoſity of a bold and reſtleſs race of men, animated with the ſpirit of liberty, and accuſtomed to conteſts, many of whom added to a birth and education very ſuperior to his own, formidable talents and abilities.

Hyder, raiſed from a ſlave to a tyrant, felt merely for his own ſafety, and aſpired only at perſonal renown. Cromwell, though he had ſacrificed his own honour, felt nicely for that of his nation, and all that courage and thoſe abilities which had carried his ambition through every obſtacle and crime to its utmoſt wiſh, were afterwards exerted to extend and maintain the glory and intereſts of his country.

Both the revenue and the force of Hyder Ally have been greatly exaggerated. The former amounted, I believe, to about four millions ſterling. But he gave an unremitting attention to his finances, and was extremely œconomical in his perſonal expences. He paid his troops with more regularity, and eſtabliſhed a greater degree of diſcipline among them,

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than any other of the native powers. But the combined forces of the Nizam and of Hyder having been entirely defeated by the Engliſh at Trinomaly, in the year 1767; he ſoon inferred from the event of that battle, that the progreſs his troops had made in diſcipline, was but ſmall, compared with the ſuperiority enjoyed by a regular army. He found that he could by no means rely upon his own, when oppoſed to European infantry, and that it might therefore be the means of his defeat, by expoſing him to fight againſt his will. Theſe conſiderations led him to increaſe his cavalry; he diminiſhed his baggage; he procured, though at great expence, the beſt cattle to carry it, and to draw his artillery. Thus provided, in two ſucceſſive wars he entered the Carnatic Payen Ghat, and carried his devaſtations almoſt to the gates of Madras. The Engliſh, deſtitute of horſe, and with draught and carriage cattle much inferior to Hyder's, reaped but little advantage from their victories; after having with difficulty brought him to action, they did little more than take poſſeſſion of the ground quitted by the enemy: his army could outmarch them in the proportion of more than four miles to three; his ſcouring parties continually haraſſed them, cut off their ſupplies of ſtores and proviſions, and laid waſte the country; but had they been poſſeſſed of a good body of cavalry, the war, if well conducted, would probably have been ended in a campaign.

Hyder Ally ſeems to have deſpiſed that ſtate and ceremony, which are in general cheriſhed by princes, as eſſential to their power, and requiſite to maintain reſpect. But as he was not afraid of falling in the opinion of the public by being approached, he granted an eaſy acceſs to his perſon to all who wiſhed to ſpeak to him on public affairs. The day from an early hour was devoted to buſineſs; the evening to amuſement. His miniſters, and thoſe who attended to pay their court, went away at a fixed time; only ſuch remained as were invited, and thoſe who were admitted to his convivial hours, were generally perſons of but little weight or importance either in the army or the ſtate. Though perhaps not wantonly cruel, he was accuſed of being void of humanity, deſtitute of gratitude and generoſity, and licentious in his pleaſures, to the effects of which he ultimately fell a ſacrifice.

The enmity which ſubſiſted between Hyder and the Mahrattas ſeems tranſmitted to his ſon; and ſhould ever the different Mahratta chiefs unite againſt him, from what we have ſeen effected by the Paiſhwa alone, it may reaſonably be expected that he could not long reſiſt them.

The Engliſh, and the princes who are dependent upon them, certainly compoſe the moſt formidable power in Hindoſtan. But as they have employed the pens of ſo many authors, and have been the objects of ſo much public inveſtigation, it would be unneceſſary, perhaps preſumptuous, to attempt to add any thing to the information that is already in the poſſeſſion of the public.

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Page 96 line *penult. note, dele* the.
119 —— 14. *for* or *read* and.
152 —— 4. *for* femeux *read* fameux.
219 —— *antepen. note, dele* late.
232 —— 8. *for* ſeem *read* ſeems.
240 —— 1. *for* Sainaſy *read* Saniaſſy.
281 —— 4r. *for* would *read* ſhould.

VOL. II.

118 —— *antepen. for* Balic *read* the Balic.
148 —— *antepen. for* Shira *read* Shiva.
158 —— *ult. for* Ficando *read* Firando.
244 —— *antepen. note, for* that the Coſſeir *read* that Coſſeir.
206 —— 5. *from bottom, for* has *read* was.
270 —— 7. *for* Hadir Shaw *read* Nadir Shaw.
295 —— *ult. for* by the Rajah *read* by Rajah.

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